

THE
CONGREGATIONAL MAGAZINE.

AUGUST, 1831.

THE PRINCIPLES AND PRACTICE

OF THE

FIRST CHRISTIAN CHURCH PLANTED IN NEW ENGLAND,
UNITED STATES.

THE Congregational Church which was planted by English emigrants at Plymouth, New England, in 1620, was the first Christian community that existed on the Continent of America.

Having fled from the vexatious persecutions which attended their conscientious regard to the simple institutions of the New Testament in their fathers' land, they resolved to establish their homes amidst the wilds of the American forest, to secure political freedom, and what is far more precious, Christian liberty.

"An Account of the Church of Christ in Plymouth, the first church in New England, from its establishment to the present day"—was written in 1760, by "John Cotton, Esq. a member of the said church." That narrative, which occupies about thirty octavo pages, was published by the *Massachusetts Historical Society*, in the fourth volume of their valuable "*Historical Collections*."—pp. 107-141.

The whole document, though very interesting, is too long for insertion in these pages, but it may be useful to present our readers with the closing pages of it, in which Mr. Cotton, having completed the mere historical details, proceeds to review the principles

and practice of this Christian church. Such a summary of their proceedings will at least show what Congregationalists were two centuries ago; and in all that was lovely and of good report, may the younger churches of the same faith and order, both in Britain and America, imitate their example.

I. As to their principles in doctrine, the first settlers in this place professed a strict adherence to the confession of faith agreed to by the Protestant churches in France, which was drawn up by Calvin's own hand; and which was the same for substance (though in a different mode of expression) that was many years after compiled by the Westminster Assembly: looking upon it as fully agreeing with the Scriptures of truth, which they held to be the only infallible standard of true religion, both in doctrine and practice.

As for the doctrines of Arminius, (which began to take deep root when they first settled in Holland,) they had them in great detestation. In Leyden, the place of their residence, they found the university engaged in daily and hot disputes about the Arminian doctrines; the two divinity professors being divided in their sentiments; Episco-

pius (Arminius's successor, who died anno 1609), appearing for them, Poliander against them: and the contention grew to that head, that few of the disciples of the one would hear the other. But Mr. Robinson, though he preached thrice a week, and wrote sundry books, besides his other manifold labours, yet constantly attended the lectures of both: by means of which he was so well grounded in the controversy, and saw the force of all their arguments, and knew the shifts of the Arminians; and being himself very able, none was fitter to encounter them, as appeared by sundry disputes; so as he began to be a terror to the Arminian party; which induced Episcopius, their head, to exert his best strength, and set forth sundry theses, which he declared, he would defend by public dispute against all opposers: upon which Poliander, the other professor, and the chief preachers of the city, desired Mr. Robinson to dispute against him; but he being a stranger, was loth to engage. Yet the other continuing their importunity, telling him that such was the ability and expertness of the adversary, that the truth was in danger to suffer, if he did not help them; he at last complied, and prepared himself against the time: and upon the day prefixed, he entered the lists, and by dint of argument foiled the opposer, so as to put him to an apparent non-plus, in a great and public audience. And the like he did two or three times afterwards, upon such like occasions: the which, as it caused many to praise God, that the truth had so famous a victory; so it procured him much respect and honour from those learned men and others, which loved the truth.

2. As to church-government and discipline, they disclaim the

name of Brownists, which was thrown upon them by the adversary; and were first called Independents, afterwards Congregationalists; holding the equality of pastors and churches, and the distinct right each church had of ordering its own affairs, without controul from any superior authority: yet ready to hold communion with all churches professing the true faith and worship of Christ, and to afford (as well as receive) assistance by counsel and advice, as there was occasion. We have an early instance of this, in their sending messengers to Salem, to give the church there the right hand of fellowship at their first incorporation, anno 1629, which was the second church in the country.

The platform of church discipline and government, agreed upon by the venerable Synod convened at Cambridge, anno 1648, was entirely agreeable to their sentiments, and according to the model long before laid down by their pastor, Mr. Robinson, in his printed works; although I cannot find that they sent any delegates to that assembly; it being chiefly (if not wholly) composed of the churches of the Massachusetts; and only Mr. Partridge of Duxborough, out of Plymouth colony, mentioned as present, (whether by delegation from his church, I know not,) who was one of the committee for drawing up the platform. Yet some of the most famous in that synod readily acknowledge the light they derived from Plymouth church, in the formation of it; which being the first, became a pattern, by which the rest were modelled; whose members being but lately withdrawn from the church of England, could not be supposed to be so well studied in the controversy, as the other, who were of longer

standing, and had borne the burden and heat of the day.

The church here had left the communion of the church of England many years before their coming over; and this not so much upon the account of doctrine (although they thought their articles too general and short) as upon the account of discipline, and government, and ceremonies. The two latter they looked upon as relics of popery, without Scripture warrant, and encroachments upon the kingly office of Christ: and they were much offended at the laxness of the former, the most scandalous being admitted to the Lord's-supper (as members of the national church) with little or no restriction. For this their dissent they suffered much in their native country, as has been hinted before; some were cast into prison, some beset in their houses, some forced to leave their farms and families, &c. insomuch that they were obliged at last to fly the land, and take refuge in foreign countries, where liberty of conscience was allowed, with the small pittance of their estates that they had saved from the hands of the oppressors: and yet even this they did by stealth; for if their design of going was discovered, they were stopped and imprisoned, and their goods seized. Mr. Robinson, with as many of his people as could get away, arrived in Holland in 1607, and 1608, and first settled at Amsterdam; and about a year after, removed to Leyden, where (having about 300 communicants) they continued near eleven years, till the removal of part of them to New England. Thus were they driven to and fro, and tossed as with a tempest; having few friends to comfort them, and no arm of flesh to support them; so that (as the record expresses it) "if in some things they were too rigid,

&c. they are rather to be pitied, considering their times and sufferings, than to be blasted with reproach to posterity."

3. In regard of the ministry, they held the necessity of gifts and study, and the great advantage and usefulness of human learning to qualify for the office, and improved men of an academical education, as they had opportunity, from their first settlement; but their pastor being kept back from them by the plots of evil men, the necessity of the times obliged them to use the best helps they could get; accordingly the ruling elder, when he wanted assistance, used frequently to call upon some of the gifted brethren to pray, and give a word of exhortation in their public assemblies; the chief of whom were governor Edward Winslow, governor Bradford, his son-in-law, Mr. Thomas Southworth, secretary Nathanael Morton; men of superior knowledge and parts, and of good school-learning. But this gives no warrant to private brethren (however qualified) to do the like in our days (as some of our present separatists have urged); there not being the same necessity, where good ministers may be had. Hear the sentiments of our fathers on this head, as recited in the church records: "Though neither all nor most of the brethren of a church have ordinarily received a gift of public prophesying or preaching; yet in defect of public ministry, it is not an unheard-of novelty, that God should enlarge private men with public gifts, and to dispense them to edification: for we read, that when the church at Jerusalem were all scattered abroad, except the apostles; yet they that were scattered, went every where preaching the word." Acts viii. 5, and xi. 19, 20, 21.

11. In regard of their practices,

I have in some measure prevented myself, having occasionally mentioned several, as about frequent renewals of covenants, conference-meetings, catechising, singing, &c. I would further remark:

1. As to the admission of members. The elders first examined the candidates for communion, in private, of their knowledge of the doctrinal articles of religion; allowing and encouraging any person to declare his confession of faith in his own way and method. But if any, through bashfulness or defect of memory, chose to have particular queries put to them, they usually inquired of their belief, concerning God, his nature, attributes, the works of creation and providence, (preservation, gubernation,) the trinity of persons in the unity of essence, &c.

Concerning man: His original state, his apostasy, and the tempter to it, the sin itself, and the effects of it in the curse on himself and posterity, inward and outward, here and for ever.

Concerning man's recovery by Christ: His twofold nature, the reason why God and why man, his three offices, and the work of each office; and the several benefits coming by Christ, as justification, adoption, and sanctification, with eternal glory. How we come to be partakers of Christ and his benefits, namely, by faith; the nature of faith, the means to beget and increase it, and how the word is made effectual to this end: How God prepares the hearts of sinners to believe: How repentance is wrought, and the nature of it.

Concerning the church: Its officers and ordinances; the proper end and use of baptism, and who the subjects of it: the end why the Lord's Supper was instituted, and what is signified by the

breaking of the bread and the pouring out of the wine; what is requisite to worthy receiving; what the proper matter of self-examination. Here it was expected that the sacramental graces should be specified, and what experience they had had of a law and gospel work upon their souls.

Concerning the duty of church-members towards one another, as love and holy watchfulness; and what is required in cases of offence, whether public or private.

Lastly; concerning the state of man after this life, the resurrection, general judgment, heaven, hell.

"I know not," says Mr. Cotton, "in these thirty years, that any person examined in private by the elders, but did in some degree give a satisfying account of these things, though some much more fully than others; and though some did not presently give a direct and proper answer to some questions, yet in further discourse about it, it usually appeared they competently understood the thing."

The elders being satisfied in private, the method of proceeding in public was as has been recited. But they saw cause to alter their practice in November 1705. The elders then representing to the church, that the obliging male persons, at their admission, to make a personal and oral relation, might be an hindrance to some gracious souls, and obstruct the growth of the church; they voted, that a relation given in, in writing, publicly read, and the person standing forth publicly to own it, should, for the future, be as satisfactory to the church as if delivered *viva voce*.

2. Another thing proper to remark is their behaviour towards the children of the church. When the church publicly and solemnly renewed covenant they called

upon all baptized adult persons to own their interest in the covenant of their fathers, and to endeavour to stir up themselves in the use of all due means for obtaining the good and blessings of that covenant: which they readily complied with, as has been hinted; withal confessing their covenant violations, and engaging (through the assistance of God's Spirit) to reform the evils abounding among them.

And in general, they were very strict in watching over the children of the church; dealing with them as with members in full communion, in case of scandal, requiring a public confession where the offence was public. Many instances of this sort I find in the church records; as, for evil-speaking, slandering, intemperance, uncleanness, selling liquor to the Indians, &c. And when they proved obstinate (which was but seldom) they were cut off from their relation to the church. And some instances there are of their sending admonitions to the church-seed removed to other places, when guilty of public offences, which was of good effect.

3. Another thing that may be noted, is their method of voting. The elders called for the votes of the church, sometimes by lifting up of hands, sometimes by silence, sometimes calling upon every brother, one after another, to speak his mind, sometimes, when divers had particularly spoken, asking if the rest were so minded, they in a more general way assenting. Any of these methods were attended, as the elders thought most expedient. It is also to be noted, that in all church affairs, when the elders called for the vote of the brethren, they never called for a negative, or contrary vote; as judging it would be the using of axe or hammer in temple-work: only

care was taken, before the vote was called for in any case, to gain the consent of every brother; and in case any could not actually vote, yet expressing that they could rest in the act of the church, it was satisfying: and this was a great preservative of the peace of the church.

4. I would observe, that previous to Mr. Little's settlement, both church and town joined in inviting him to preach as a candidate, as well as afterwards in giving him a call. None, it seems, in that day, pleaded for the society's right of supplying the pulpit, without the church's leading in the affair. And in more ancient days, by some hints in the church records, it may be gathered, that the church managed the whole affair, both of inviting and calling, there being no mention of the congregation.

5. And lastly. We may observe their general regard to religion and practical godliness. For this they were had in renown, both far and near; coming as nigh the primitive pattern of the first churches, as any church in these latter ages has done, according to their rank and quality.

Particularly, they were remarkable for their strict piety towards God, their strong and lively faith, their fervent love, their flaming zeal for the divine honour and interest, their watchfulness and prayerfulness, their conscientious regard to his Sabbath and institutions, their delight in his word and ways, their frequent days of humiliation, readiness to attend religious meetings, &c. Which things proved such an eye-sore to some coming among them, merely upon secular views, that they soon withdrew, and turned bitter adversaries to the plantation.

They were likewise eminent for sobriety, temperance, and chastity,

for mortification and great self-denial in regard of themselves. And in respect of others, how diligent and faithful in the discharge of relative duties, whether in family, church, or commonwealth! Their training up their families in the ways of the Lord; their circumspect watch over their brethren; their strict justice and righteousness in all their public and private concerns, ought to be had in perpetual remembrance. Nothing endeared them so much to the natives, as their impartial regard to justice, without fraud or cozenage, in their dealings with them. This (together with their love and kindness expressed) linked them so fast to them, that they had no wars in their borders, till another generation rose up about fifty-five years after their first settlement. Such was their single-heartedness and sincerity in those days, that their word was reckoned equivalent to their bond; and they took but little care to tie one another by hand and seal, in their sales and contracts; which has given occasion to so many law-suits, and such overturns among their posterity, who were possessed of another spirit.

Their fervent love and charity also towards their brethren and fellow-christians shone forth with peculiar lustre. During their residence in Holland, they lived together in love and peace, without any considerable difference or disturbance, but what was easily healed in love; insomuch that the magistrates of Leyden, about the time of their removal, gave this commendatory testimony of them, in reproof of the Walloons (members of the French church in the city:) "These English," say they, "have lived among us now these twelve years, and yet we never had any suit or accusation brought against them; but your strifes and

quarrels are continual," &c. And, after their coming over here, they walked in the same steps. What unity and harmony was there among them! and how did their charity, in the midst of their deep poverty, abound; and how ready to bear one another's burdens!

In the first twelve years after their settlement, numerous objects of charity presented, which they were ready to relieve, even beyond their power. Some shipwrecked on their coasts; some vessels destitute of provisions, or most of their hands sick; multitudes landing here, in order to go to other colonies for settlement, &c. All met with kind entertainment, for the most part upon free cost, and sometimes for months together, &c. For which, from several, they met with very ungrateful returns. And then their expending some hundreds gratis to procure passage and provisions for their poor brethren in Holland (as has been noted) is never to be forgotten; as also, after their arrival, their giving them houses, preparing them ground to plant, and supplying them with provisions, &c. above thirteen or fourteen months, till they had a harvest of their own production. And the same charitable disposition prevailed in after-years, though there was not so much occasion for the outward expressions of it. About the year 1676, the church and people here made a large collection for the relief of the distressed in the Indian war, in some parts of the colony. The like they did in the eastern war with the natives, anno 1689, and sent it to the distressed eastward. Also divers times, there were considerable contributions for particular families whose houses were burnt; and for sundry persons brought low by sickness and long affliction. "This may be truly

left on record," says Mr. Cotton, "that upon any motion of the elders for a contribution on such accounts, there was a great readiness in the people to hearken thereto, and give freely and abundantly: the Lord reward it."

Thus having given a summary account of the principles and practices of this ancient church, what remains but to bring these things home to the present generation in a brief address.

Hence, see what grounds of praise and thanksgiving for God's wonderful goodness to our ancestors. We have abundant cause to bless his name for his presence with them, and protection over them; for putting it into their hearts to transplant themselves, over the ocean, into this then hideous wilderness; for keeping them in their way, and preparing a place for them; for settling them here in peace, and providing for them in their low estate; for defending them from the insults of

the natives, and preserving their civil and religious privileges, notwithstanding the many attempts of enemies to overthrow them; for increasing their numbers, and causing them to take deep root, so that the land at this day is over-spread with inhabitants, and these once barbarous regions filled with churches, devoted to the honour and service of our great Redeemer. For these and innumerable other mercies (of which we their posterity receive the benefit) we have cause to sing the divine praises, to the latest generation. Divers attempts had been made by both French and English to settle these American regions before, upon mere temporal views. But such a train of crosses accompanied their designs, as that all proved abortive, till this pious people made the attempt upon better views, and then all difficulties vanish before them. For which let the Lord have all the glory.

THE INTRODUCTION AND SPREAD OF CHRISTIANITY IN THE RUSSIAN EMPIRE.

AT a period when the eyes of all Europe are directed to the protracted and sanguinary struggle for independence now waging between a brave and patriotic people, and that mighty Autocrat, whose yoke has been burst asunder with more prospect of complete emancipation than could have been expected, considering the almost innumerable legions which he has at his command, it is presumed that details relating to either of the conflicting nations, especially such as throw light upon its early civil or religious history, will not be deemed unseasonable or uninteresting to the public.

It is scarcely practicable to furnish an authentic account of the introduction of the Christian religion into every country where it is found to prevail. In some instances tradition is vague; in others, testimonies are at variance, and in general, truth, in its first stages, may be compared to the noiseless zephyr that has wafted a little grain of mustard-seed into some distant soil, where unperceived it has germinated and become, by slow degrees, the object of attention and inquiry. But in reference to the planting of Christianity in the Russian Empire, history furnishes the record of some truly curious incidents, and

these ought not to be deemed unworthy of credit, for they are found attested by Byzantine writers, whose authority is the approved source of so much valuable historical information respecting those various nations, of which, in ancient times, Greece formed the nucleus of civilization and literature.

Karamsin, the Hume of Russia, states, on the authority of Nestor, that Christianity became the national religion of his country nearly at the same period when it was embraced by the Poles, and by the nations of Scandinavia. It appears, however, and from the same source, that the principles of the Greek church had been transmitted into the heart of the Russian Empire above a century before that era. The first gleam of light that broke in upon the heathen population of the land, was conveyed by the instrumentality of some Varagian adventurers, who assumed the name of Russians, from Ruric, the chief under whose banners they had first entered the country, and who, after having established an independent sovereignty in Kief, penetrated to the shores of Greece, and brought thence teachers to instruct their subjects in the faith of the Eastern church. The particulars of their expedition are blended with a due portion of superstition; but a feature so consistent with the genius of the age, far from weakening the evidence of its truth, tends rather to its corroboration. Flushed with military success, and ambitious of further conquests, they formed the design of enriching themselves with the spoils of Greece. The Dnieper was navigable, though not without considerable danger and fatigue, owing to its tremendous cataracts. No obstacles, however, could intimidate these

northern pirates, who had long been accustomed to brave the terrors of the deep in their slight frail barks upon the Scandinavian seas, and who proved incomparably dextrous in guiding their little vessels amid the sharp rocks and foaming waves of that majestic stream, by which they found a passage through the Black Sea and the Thracian Bosphorus, to the very shores of Imperial Greece.

When the armament of these new and ferocious enemies appeared before the walls of Constantinople, the reigning Emperor, Michael III, who has been designated the Nero of his age, was absent from his capital. No sooner was he apprized, by a despatch from the patriarch, of the danger which threatened his seat of government, than he hastened home, and with imminent hazard forced a passage through the Russian fleet which intercepted his return. Such was the general panic occasioned by the unexpected invasion of a barbarous and unknown people, that the Emperor and people concurred with the priests in the persuasion that nothing but a miracle could save the city. What was to be done? In all seasons of distress the pretended robe of the Virgin Mother, which was carefully preserved in the church of Vlakerusk, on the road between Pera and Constantinople, had always proved an unfailing panacea—and accordingly it was brought out on this memorable occasion, carried to the shore in solemn procession, and plunged into the sea. A storm, which arose shortly after, and which shattered and dispersed the Russian fleet, was of course ascribed to the miraculous interposition of the Virgin; and the terrified pagans were so awed by the power which they ascribed to the God of the Christians, that they imme-

diately despatched ambassadors to Constantinople with proposals of friendly alliance, accompanied by a request to be initiated into the principles and mysteries of the Christian faith. This fact is referred to in the circular addressed by the Patriarch Photius, to the eastern Emperor, in the year of our Lord 866, as follows :

"The Russians, a people remarkable for their cruelties, and who have not only conquered several neighbouring nations, but even dared to menace the Roman empire, have recently renounced their pagan superstitions: they confess Christ, and from having been our most malignant enemies, are now become friendly to us. We have sent them, at their own request, a bishop and a priest; and they already begin to manifest an ardent zeal for the Christian religion."

Constantine Porphyrogenitus, and some other Greek historians, refer the first baptism and instruction of the Varagi-Russians to the time of the Emperor Basil of Macedon, when Ignatius filled the patriarchate; that is, ten years later than the above æra. This discrepancy is easily reconcilable. It is possible, and the documentary evidence already cited sufficiently attests the fact, that in the year 866, Photius sent to Kief teachers, who sowed in that region the first seeds of Christianity; and we may conclude, that Ignatius subsequently followed his example, by sending a new mission to effect the conversion of the people; for Nestor affirms, that in the reign of Igor, there were *many Christians* in Kief.

The more easily to effect their object, the Greek missionaries introduced among their new converts the use of the Slavonic characters, invented in Moravia some years before, by Cyrillus.

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"The existing state of things," says the historian, "favoured these attempts. The Slavonians professed one religion, and the Varagi another; and though the sovereigns of Kief, in accordance with the dictates of a very natural policy, observed the sacred rites of the people who had yielded to their sway, it cannot be supposed that the homage which they paid to the idol gods of the Slavonians, for the sole purpose of pleasing the chiefs of that nation, could be sincere. On the other hand, the prosperity of the empire seemed to require that these princes should rather favour than oppose the spread of the new religion, which, in proportion as it gained ground among their Slavonian subjects, would unite them in the bonds of spiritual brotherhood with the Varagi, on whose fidelity they chiefly relied."

Notwithstanding these auspicious circumstances, paganism retained the strong-hold of national prejudice for upwards of a century from the period referred to. In the year 955, the mind of the Princess Olga, who conducted the affairs of government during the minority of her son, became imbued with the principles and spirit of Christianity. The recital which Karamsin has given of her conversion and subsequent zeal for the faith of Jesus, is so interesting, and so happily expressed, that we shall communicate the substance of it in one or two extracts from that historian :

"Olga had already attained the age when mortals grow weary of those things which form the chief incentives to worldly enterprize. She felt her end approaching; and saw the vanity of all created objects. In such circumstances, more especially, religion has power to support the mind, and to afford consolation under the mournful

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consciousness of human mortality. Olga was yet a pagan; but the name of the all-sustaining Jehovah was known and adored at Kief. She had opportunities of witnessing the solemn *rites* of Christianity, and being endowed with an extraordinary understanding, the conversations which curiosity induced her to hold with the spiritual guides of the church, soon convinced her of the purity of its *doctrines*. Delighted beyond measure with the newly-discovered light of truth, Olga was desirous of becoming a Christian; and in order to derive her religion from the fountain head, she repaired in person to the capital of the empire and faith of Greece. There the Patriarch instructed and baptized her; and Constantine Porphyrogenitus stood sponsor for her at the font, &c."

On her return to Kief, "Olga, inspired with ardent zeal for the propagation of her new faith, hastened to unveil to her son the errors of Paganism; but the youthful Sviatoslav proudly resisted her instructions. In vain did this excellent mother expatiate on the happiness of being a Christian, and on the peace that her soul enjoyed through the knowledge of the true God. Sviatoslav replied, 'How can I, alone, adopt a new creed, and subject myself to the ridicule of all my companions?' To meet this objection, Olga endeavoured to persuade him that his example would have a happy influence in disposing the whole nation in favour of Christianity. But the youth was immovable in his opinions, and persisted in adhering to the rites of Paganism. He did not interdict the free exercise of the Christian religion, but he manifested a decided contempt for its baptized converts, and rejected with ill-humour all the persuasive argu-

ments and entreaties of his mother, who, though she never ceased to love him with the tenderest affection, was at length constrained to keep silence, and to commit into the hands of God the best interests of her son and of the whole Russian nation."

Before Olga expired, she strictly forbade the celebration of any Pagan obsequies at her funeral; and accordingly, after death, she was buried by a Christian priest, in a spot previously selected by herself for the purpose. This distinguished princess, who is regarded as "*the day-star and moon of salvation*" to Russia, left a forcible example of piety and zeal, which operated upon the mind of her grandson, Vladimir the Great, and paved the way for the triumph and establishment of the Greek faith among the people, for whose conversion she had manifested such intense desire.

The commencement of Vladimir's reign, A.D. 972, was far from being favourable to the diffusion of Christianity. One of his earliest acts, after ascending the throne, was the erection of a new statue of the idol Perune, with a silver head, and the offering of innumerable victims to that senseless god; and the victory that crowned his first military campaign was celebrated by an offering of human blood upon the altars of his pagan deities. The relation connected with this fact is truly affecting. Lots were appointed to be cast among the young men and maidens of Kief for a victim for this horrid purpose. The lot fell on a Varagian youth of beautiful countenance and lovely character, whose father was a Christian, and who was himself a convert to the same faith. A deputation waited on the old man to inform him of his misfortune. Influenced by love to his son, and by an abhor-

rence of the cruel superstition by which his domestic happiness was thus invaded, he began to declaim aloud against the errors of Paganism, and the irrationality of worshipping a block of perishable wood, instead of adoring the living God, the sole Creator of the heavens, the earth, and every human being. Though the Kiefians were accustomed to tolerate Christianity, such a public impugment of their opinions produced a general disturbance in the city. The people flew to arms, surrounded the door of the Varagian Christian, and peremptorily demanded their victim. The old man, grasping the hand of his son, replied with firmness: "If your idols are really gods, let them come themselves, and tear him from my arms." The populace, enraged to madness, instantly rushed upon the confessors, and slew both father and son, who thus became the first martyrs to the Christian faith in pagan Kief, and in Russia at large.

Before proceeding with our main subject, as it stands connected with the history of the Czar Vladimir, it is incumbent on us to give a view of the early character of this prince, that our readers may perceive the transformation which the influence of religion produced in his moral habits and feelings at a subsequent period. This duty which, in writing for a periodical of a strictly religious character, is, at all events, in keeping with the design of the work, is rendered imperative by a conviction that much injustice has been done to Christianity, as well as to the character of this convert to its principles, by the insinuation of a writer of justly established fame, but whose prejudices against revealed religion prevented him from seeing, or at least from acknowledging as such, the genuine influence and effects of the gospel.

We refer to the author of the "Decline and Fall of the Roman Empire," who, in a note, vol. vii. p. 30, has written thus: "Vladimir and Anne are ranked among the saints of the Russian Church: yet *we know his vices*, and are ignorant of her virtues." Undoubtedly we know his vices; but they were the fruits of pagan blindness: and the striking contrast between Vladimir *the idolator*, and Vladimir *the disciple of the cross*, reflects a degree of honour on the Christian religion, even as it appears under one of its corrupted forms, amid those human appendages attached to it in the Greek Church, which, in proportion as they mar its native beauty, must be admitted to deteriorate also from its genuine influence. It cannot be our design, as Protestants, to advocate the canonization of the Russian Czar; but for the sake more especially of the youthful readers of history, we wish that, in the instance alluded to, the respective fruits of heathenism and Christianity had been duly distinguished, instead of being identified and treated with one common sneer.

Prior to his ascending the throne, Vladimir had been guilty of the murder of his brother and predecessor in the sovereignty, whom he caused to be inveigled, under false assurances of protection, into his dwelling, where two hired assassins were waiting to plunge their swords into the breast of the feeble-minded and too credulous Yaropolk.

The system of idolatry, gross and heartless though it was, to which Vladimir was attached, did not give impunity to such unnatural and atrocious wickedness. The conscience of the blood-stained monarch was disquieted; and hence we may account for his superstitious devoutness, and the

ardour with which he endeavoured, by innumerable sacrifices, to propitiate the incensed gods, and wash away the guilt of fratricide. All this zeal for a false religion had however no tendency to preserve Vladimir from sinking into the depths of profligate indulgence. He had several wives; and besides these, he had three hundred concubines at Vishigorod; three hundred in a place now called Little Bielgorod, near Kief; and two hundred in the village of Berestof. No female, possessed of personal charms, was safe if she had the misfortune to attract his amorous eye; for he equally disregarded the sacredness of innocence and the purity of the nuptial bond.

His addictedness to war was as conspicuous as his love of women. The ferocity of his disposition led him to delight in martial enterprises and sanguinary conflicts; and we have already seen that he considered human life of so little account, that he offered it without remorse as a thank-offering for the laurels he had acquired in the field of battle. But it is unnecessary to dwell on this dark side of the picture. The sketch here given must suffice to show, that while Vladimir remained in the shades of heathen darkness, he was a very monster in the form of man.

An important era now dawned upon Russia. The wish of pious Olga was about to be fulfilled. The Christian faith, which had been gradually taking root in the Empire for upwards of a hundred years, was at length publicly acknowledged, and by universal suffrage embraced, as the national religion. Vladimir had in vain sought for peace of conscience in the observance of pagan and bloody rites; and his active and restless spirit induced him to in-

stitute inquiries respecting the religions professed in other countries, and among the various classes of men who inhabited the remote parts of his own dominions. In order to discover the truth among so many different systems of belief, the Czar proposed that a deputation should be sent to him from each several religious communion that obtained in the world, in order to set before him their distinctive peculiarities. This proposition was by no means disagreeable to the neighbouring nations, who were all ambitious that a monarch so renowned for his conquests should become a convert to their particular persuasions. The Russian historian has detailed the circumstantial of this proceeding with so much *naïveté*, that it may be most acceptable if we give his own account of them.

"The first deputation was from the Bulgarians of the Volga and Kama. The Mohammedan religion had long prevailed in the countries to the east and south of the Caspian Sea, and had acquired stability from the military successes of the Arabians. The Bulgarians, who had embraced its tenets, now wished to communicate them to the sovereign of Russia. Their representations of the Mohammedan Paradise, and the blooming houries, inflamed the imagination of the voluptuous prince; but he objected to the rite of circumcision, and the prohibition to drink wine appeared, in his view, an unreasonable institute.

"Deputies from the German Catholics next addressed him: they enlarged on the power and perfections of him who is the Great Invisible Upholder of all things, and shewed the nonentity of idols." Vladimir dismissed these messengers, declining to receive his religion from the Pope.

Next came the Jews. When

they had ceased speaking in favour of their creed, "the Monarch asked them, What is your country? The Rabbins replied, Jerusalem; but God in his wrath hath scattered us through foreign lands. What! resumed Vladimir, and do you who are under the curse of heaven presume to teach others? We do not desire to become exiles as you are."

"At length a certain philosopher from Greece, after overturning, in a few words, all the other systems of belief, gave Vladimir an analysis of the contents of the Bible from the Old and New Testaments; the history of the creation, paradise, the first pair, the entrance of sin, the flood, the chosen people, and the Christian scheme of redemption: and, in conclusion, showed him a painting of the last judgment, which represented the righteous entering into heaven, and the wicked condemned to everlasting torments. Struck with this impressive exhibition, Vladimir heaved a deep sigh, and exclaimed, Blessed are the good; but alas! for the wicked! The philosopher having exhorted him to be baptized, withdrew, and left the prince to his own reflections.

"If," adds the historian, "this Grecian sage had any pretensions to that title, it could not be difficult for him to convince an intelligent pagan of the vast superiority of the law of Christ. The religious faith of the Slavonians distracted the imagination with the claims of its various deities, many of them at variance with each other, and which were represented not only as sporting with the fates of men, but not unfrequently exulting even in their blood. It is true, the Slavonians acknowledged the existence of one Supreme Being, but they considered him as an inactive spectator of the affairs of the world, just like the divinity

contended for by Epicurus and Lucretius. Their system of belief afforded no distinct intimations of a life beyond the grave, a subject of deep interest to the human mind:—its tendencies were altogether *earthly*. By annexing sanctity to valour, magnanimity, honour and hospitality, it subverted the interests of civil society in its earliest stage, but it could never yield satisfaction to the feeling heart, or the penetrating intellect. Christianity, on the contrary, by presenting to the mind the one Invisible God, the Creator and Governor of the Universe, as the tender Father of the human race, who compassionates our infirmities—and who recompenses the faithful, granting them, in this life peace with him, and tranquillity of conscience, and after death an eternity of blessedness—furnishes ample provision for the chief exigencies of the soul of man."

When Vladimir had dismissed the advocate of the Greek faith with suitable gifts and marks of his distinguishing favour, he convened an assembly of his nobles and chief citizens, to whose consideration he submitted the matter in debate, acquainting them at the same time with the overtures of the Mohammedans, Jews, Catholics, and Greeks; and requesting their united and deliberate opinion on the course to be pursued. "Sire," said the nobles, "every man praises his own way of thinking in religion; if you wish to choose the best system, send judicious men into the different countries to ascertain what nation most worthily worships the Deity."

Agreeably to this suggestion, the Czar sent *ten* wise men to make the investigation. "In the land of the Bulgarians they found nothing but mean temples, heartless prayers, and dejected countenances. Among the German

Catholics abundance of ceremonies, but a total destitution of magnificence and beauty. Last of all they visited Constantinople. Now, said the Emperor, let them behold the glory of our God! and knowing, that vulgar minds are more attracted by outward glare than by abstract truth, he gave directions that the messengers should be conducted to the church of St. Sophia, where the Patriarch himself, arrayed in his pontificals, was just concluding the liturgical service. The magnitude of the temple, the imposing appearance of the whole assemblage of Greek dignitaries, the costly vestments of the attendants, the decorations of the altar, the beauty of the paintings, the sweet perfume of the incense, the harmonious voices of the choristers, the silence of the people, and the sacred solemnity and mysteriousness of the rites, filled the Russians with enthusiasm: it appeared to them as though the Most High himself dwelt in that temple, and was immediately present with the worshippers.....

"On their return to Kief, the messengers expressed themselves to Vladimir with the utmost contempt of the religious services of the Mohammedans; described those of the Catholics as inefficient; bestowed the highest encomiums on the forms of worship obtaining at Constantinople, and concluded their report with these words: A man who has tasted the *sweet*, naturally turns with disgust from the *bitter*; in like manner, we, having become acquainted with the religion of the Greeks, can have no relish for any other."

It was thus that the mind of Vladimir received a bias in favour of Christianity. He might have been baptized in his own capital, where Christian churches and ministers had subsisted for a consi-

derable time. But the Czar preferred the idea of entering into an alliance with a Christian princess of the Imperial family of Greece, and by that step rendering himself entitled to demand the rites and privileges of the Christian faith at the hand of the Emperor and Patriarch of Constantinople. In short, the plan which he proposed to himself, was more like that of a military chieftain than of a humble novice; for he calculated on the best means of taking Christianity *by storm*.

With this view he assembled a numerous army, directed his course towards the south, laid siege to the ancient city of Kherson, and after reducing the inhabitants to an unconditional surrender, despatched an embassy to the Emperors Basil and Constantine, informing them of the success of his arms, announcing his proposal of marrying their sister, the young princess Anne, and intimating his design, in case of a refusal on their part, to advance and make himself master of the Grecian capital. The perilous circumstances of the Empire, owing to the formidable factions which threatened its internal stability, made the alliance of the Russian prince at that juncture a matter of expediency and promissory advantage; accordingly the overture of Vladimir was eagerly embraced, with no other stipulation than that he should consent to embrace the Christian faith and be baptized.

"The Princess Anne, however, was filled with dismay at the prospect before her. To be united in marriage to the Sovereign of a people whom the Greeks were accustomed to regard as savages, was a degradation more painful than death. But policy demanded the sacrifice, and zeal for the conversion of idolators furnished a motive which tended greatly to

alleviate the distress which it otherwise occasioned to the mind of the devoted Princess. No sooner did she arrive at Kherson, accompanied by an escort of the most distinguished clergy and officers of high rank, than Vladimir was baptized with great solemnity, by the Metropolitan of Kherson and the Presbyters of Byzantium; which event was succeeded by the espousals and marriage of the Princess to the Russian Czar.

During the interval, when the above negotiations were pending, Vladimir had been daily acquainting himself, by means of the Greek priest of Kherson, with the mysteries and ethics of that religion which it was his purpose to embrace; and when once he had made a public profession of Christianity, he was impatient to return to the heart of his dominions, in order to disseminate the truth among his subjects.

The first step which Vladimir took for the accomplishment of his great undertaking, was to issue an edict for the destruction of the national idols, some of which were hewn in pieces, and others burnt. That of the chief god, Perune, was tied to a horse's tail, beaten with rods, and then thrown down a steep place into the Dnieper. To prevent the zealous pagans from rescuing this idol out of the river, the military drove it from the banks, and followed it as far as the cataracts. The people, terrified at the sudden overthrow of their religion, and incapable of defending their impotent deities, stood bathed in tears, and trembling for the result of such fearful proceedings. On the following day an order was issued for the celebration of a public baptism, to which all Russian subjects, rich and poor, nobles and slaves were invited. Multitudes obeyed the royal mandate, from a conviction that the new faith

must be wiser and better than that of which they felt themselves bereft, from the moment that their ancient objects of worship were no longer accessible. The greater part of the people who flocked to this baptism stood up to the breast and neck in water; and parents were seen holding their young children in their arms to receive the initiatory rite, while the priests were reading the baptismal prayers and chanting the praises of the Almighty. At the close of the service, Vladimir lifted his joyful eyes to heaven, and in a loud voice uttered this prayer: "Creator of heaven and earth! bless these thy new-born children. Grant them to know thee, the true God. Establish them in the right faith. And be thou my helper, that I may overcome every temptation to evil, and worthily magnify thy holy name!"

We have now to notice the influence of his newly adopted faith on the character and conduct of Vladimir, from which it will be manifest that he was a genuine convert to the Spirit as well as to the profession of Christianity.

He greatly encouraged the public ministry of the Gospel; and was the first to introduce education among the people. On these points we have the following testimony. "Vladimir did not wish to fetter the conscience of any man; but rather as the best and surest method of extirpating the errors of idolatry, he endeavoured to enlighten the Russians." For this end, he gave countenance to those zealous priests who went about preaching Christ in the various governments of the Empire. Multitudes were brought over to the new persuasion; but there were still not a few who remained so strongly attached to the ancient worship, that they rejected every proposal to embrace the Christian

system; and accordingly we find that idolatry still prevailed in some parts of Russia, even as late as the twelfth Century. "As another means of illuminating the minds of the people, the Royal Prince instituted schools for the instruction of youth, in which they were taught to read the Holy Scriptures. This beneficial step was regarded at that time as a frightful novelty, and ladies of rank, when compelled to send their children to school, either wept over them as if they were dead, or shuddered at their acquiring a knowledge of letters, which they regarded as a species of incantation connected with the deadly art of necromancy."

Let us now observe the spirit of philanthropy which hushed into repose the warlike genius of Vladimir, and transformed his ferocious temper into the most benignant and tender disposition towards the poor and suffering of his species. "He was the father of the destitute, whom he allowed, at all times, to appease their hunger at the palace, and even to draw certain sums of money from the royal treasury. But this was not all. 'The infirm,' said Vladimir, 'are not able to come to my palace;' and accordingly he ordered that bread, meat, fish, confectionaries, and barrels of mead and quass should be carried through the streets. 'Where are the poor? Where are the sick?' cried the prince's servants, supplying, as they went along, the necessities of the indigent. The declaration of the Saviour, *Blessed are the merciful, for they shall obtain mercy*; and that of Solomon, *He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again*, produced in the mind of the prince a singular tone of benevolence, and a feeling of universal compassion, of which

the indiscriminate exercise was not altogether consistent with the welfare of the state. He spared the lives of all criminals, even of those who were guilty of murder; the consequence of which was, that their numbers and outrages greatly increased, to the annoyance and detriment of the peaceable part of the community. At length, the pastors of the church convinced Vladimir of his mistake. 'Why,' said they, 'do you not punish malefactors?' 'Because I myself have reason to fear the wrath of heaven,' replied Vladimir. 'You need not fear that,' rejoined the bishops: 'you are appointed by God for the punishment of evil-doers, and for the praise of them that do well. It is your duty to punish criminals, only it should be done with due discrimination.'" The royal prince adopted their suggestion, he abolished the fine, and re-instituted the penalty of death.

The devotion of Vladimir was conspicuous and uniform; and some records that exist of his simple and fervent prayers, of which one example has been given in the foregoing abstract, are satisfactory evidences of the renewed and sanctified state of his mind. Every war in which he was engaged, subsequently to his Christian profession, was a war of necessity, rather than of ambition or cruel policy; and the whole tenor of his government was directed to the promotion of the civil and spiritual welfare of his barbarous subjects. He used every effort to illuminate the darkness of their idolatrous state; he also planted colonies in the waste lands; founded new cities; conversed freely with his most intelligent nobles respecting the regulations most likely to conduce to the advancement of agriculture; established schools; and encouraged priests and artificers from Greece to settle

in his dominions. But what was more than all this, he controlled his naturally ungovernable appetites and passions, and exemplified, in the consistent purity and active usefulness of many years, the lovely and ornamental influence of the faith of Him who "was manifested that he might destroy the works of the devil."

Let it now appear with what degree of justice it has been affirmed of Prince Vladimir of Russia, "we know his vices," while the reverse of the picture has been covered with a veil of oblivion lest its expression should reflect a ray of glory on the pages of Inspired Truth.

KOHELETH.

THE PASTOR'S RETROSPECT.

THE INFIDEL SUICIDE.

EVERY traveller who visits Naples must wish to ascend Vesuvius, and behold the crater of that volcano which, in ages gone by, buried many humble villages and stately cities beneath the lava and ashes of its desolating eruptions. In the spring of 1821, George H—— left Marseilles in the ship Maria Elizabeth, bound for the city of Naples, hoping at once to improve his health and gratify his taste by a visit to the happy climate and the classical scenes of Italy. On board the vessel he met with a fellow passenger, an intelligent and agreeable young Frenchman, a native of Nantes, who was also bound for the same city. Finding his society interesting, George H—— formed an intimacy with him, which continued after their arrival at Naples. They visited each other's lodgings, and often prosecuted their studies in each other's society. George often gave his friend Louis lessons in English, and Louis criticized the French of his English associate. George was the son of pious parents, and cherished a regard for religion, and that blessed book from which it is derived. A French Testament was, therefore, in daily use in his apartment, and his companion would occa-

sionally take it up and read several chapters in succession. He did not, however, read with a teachable mind; too proud to receive the kingdom of God as a little child, he often raised very frivolous objections, and indulged in unworthy sneers, which too well discovered that infidelity was deeply rooted in his heart. George proposed to his companion an excursion to Vesuvius, to which he acceded; and on the appointed day they went, and though nothing extraordinary occurred on that visit, yet it was so connected with a subsequent event, as ever to be regarded by our young Englishman as the most melancholy excursion of his life.

They alighted from their carriage, as usual, at the Hermitage, inscribed their names in the album which is kept there, and began slowly to ascend with their guide, who directed their attention, as they advanced, to the different beds of lava and ashes which form, in many deeply buried strata, the road over which they travelled. The character of the scene had rapidly changed. They had passed through slopes and vineyards luxuriant in vegetation, but now not a tree, not a flower, not a leaf was to be found.

Rugged masses of lava, and black heaps of ashes were scattered all around, and the whole scene was barren, wild, and dreary. Having crossed a bridge that is thrown over the burning stream of lava that flows from the volcano, and which was hot to their feet with reflected fire, they at length arrived at the crater. Smoke and sulphureous fumes arose through the fissures; the ashes were glowing beneath them; the whole mountain seemed to vibrate with its internal convulsions, and sounds were heard at uncertain intervals, which, to inexperienced visitants, were truly appalling. Added to these, the atmosphere became awfully dark, and the young Frenchman insisted upon their immediate return. George, however, persuaded him to approach the verge of the yawning gulph, the terrible agitation and immense depth of which made them tremble, and they began to descend. George still lingered, wishing to make some impressions with a piece of money on the burning lava, which, however, so displeased his companion, that he abandoned it, for Louis appeared during the whole time they continued near the mouth of the volcano to be the subject of a mysterious disquietude and an inexplicable terror.

They quickly reached the Hermitage again, when Louis took up a pen and erased his name from the album, and as they descended the mountain he walked with a hurried and unusually hasty step. At Risince their carriage awaited them, and they returned to Naples, highly satisfied with their visit, and resolving to go again early some fine morning to enjoy the unrivalled prospect it commands. On the Thursday following, Louis G—— came to George's apartment, and proposed a second visit, but he having suffered much

indisposition from the fatigue of the former excursion, declined to go, at which his friend seemed disappointed, and said, "Well, it is very fine weather, and I shall take the opportunity."

George neither saw nor heard any more of him for a week, when taking up *The Independent Newspaper*, he was greatly alarmed on reading a paragraph announcing that a dreadful catastrophe had befallen a young Frenchman at Vesuvius. He ordered his carriage, and taking his Italian master with him, as an interpreter, hastened to Risince, and sought the guide, who detailed to him the following facts.

Louis G—— did not go to Vesuvius until the Sunday, which he spent in wandering about the mountain, and slept at the Hermitage that night. On the Monday he employed himself in collecting curious bits of lava, and after ruminating all the day upon the volcano, he again returned to the hermit's cell to sleep. On Tuesday morning he wrote again in the album, which, however, was not noticed until afterwards; and taking the guide with him, he told the hermit that he must go once more and see the source of the lava. On their arrival at the crater he gave the guide his watch and seals, and a piece of money, begging him to make some impressions with them. This was designed to divert his attention, and while the guide was so employed, he took his mantle, a kind of Spanish cloak, and hastily wrapping it around him, he ran quickly forward, and plunged into the midst of the burning crater! The guide gazed for a moment upon the glowing volcano, which was in a state of ebullition, when to his astonishment and sorrow he beheld the unhappy suicide immediately ejected again from the

gulph, and thrown a most horrid spectacle, all wrapt in flames, upon that stream of fire which flows from the crater, and down which he saw him float, until his body was lost amidst the masses of the cooling lava! On his return to the Hermitage, it was found that Louis had left a memorandum in the album, recording his name, and country, and home; stating that as he was always unfortunate, he intended thus voluntarily to destroy himself, and that he hoped no suspicions of guilt would be thrown upon the guide, in consequence of his disappearance. Such a narrative, of course, filled George H—— with confusion and grief, especially when he remembered those gloomy opinions Louis so boldly avowed, and the proud disdain he shewed for the Christian Scriptures.

He took possession of the effects of his unhappy associate, corresponded with his family at Clisson, and found, by the disclosures which necessarily followed, that his family and personal affairs were in a deranged and unsatisfactory state.

In reviewing the facts of this melancholy case, the danger of trifling with temptation may be clearly discovered. The terrific

suggestion, it appears, occurred to his mind, during their first visit to the crater. Hence his restlessness of manner, and great anxiety to hurry their return. He thought again of it on Thursday, but delays till the Sunday, and then lingers around the object of temptation for more than two days before he yielded to it. Alas! he rejected the word of God, or he might then have read there, "Resist the devil and he will flee from you." He, however, listened, parleyed, yielded, and perished!

How true is it that the sorrow of the world worketh death. The proud philosophy of this proud youth was unequal to sustain his mind under the trials of life, and though

"'Tis a coward's trick to run away
From this world's ills—"

yet these ills prevailed, and he leaped to perdition, having rejected that support which religion affords. Happy is the Christian who regards the afflictions of life as the correction of a Father's hand, and submitting to the bitter potion his wisdom prescribes, can say,

"God of the just, thou gav'st the bitter
cup,
I bow to thy behest, and drink it up."
β.

LETTER FROM A GERMAN PRINCESS.

To the Editors.—I beg to submit to your judgment, for insertion in the Congregational Magazine, a translation of a letter, which, though written above one hundred and thirteen years ago, was never (it is believed) printed till Dr. Hengstenberg of Berlin, inserted it in his *Evangelische Kirchen-Zeitung*, [Journal of the Lutheran Church] for April 2, last.

The writer was a Princess of the house of Brandenburg - Culm-

bach, and was married, about 1694, to Frederick Augustus II. Elector of Saxony, celebrated for his prodigious bodily strength, his elegant accomplishments, his regal splendour, his eventful history in connexion with the feats of Charles XII. of Sweden, his apostacy from Protestantism to render himself eligible to the crown of Poland, which object of his ambition he gained in 1697, and his extreme licentiousness of conduct.

He ended his career of worldly greatness in an awfully memorable manner. To accomplish one of his ambitious projects, he conceived it necessary to secure, by deception or any other Machiavellian means, the concurrence of Frederic William I. the coarse and blunt despot of Prussia. He therefore requested that monarch to send to him Marshal Von Grumkau, as a confidential Plenipotentiary, with whom he might confer upon certain matters of high state-policy. Augustus wished to worm out of the ambassador the views and designs of the Prussian court; and to gain this object pretended extraordinary condescension and heartiness of friendship, received him to a private entertainment at his royal table, and hoped that, by plying him with liquor, he should gain his end. Grumkau's mind was set upon the very same design, of pumping the Elector and King; and he thought to accomplish it by the same means at the same feast. The disgusting trickery had the effect of bringing upon each of these dignified drunkards an illness, which to the Elector and King proved speedily fatal, and to the ambassador after a long period of maladies. This took place in 1733.

He was succeeded in the Electorate by his son Frederick Augustus III. who, without his father's talents, imitated him in extravagance and licentiousness. By the usual bribes and by the forces of the Emperor of Germany, and the Czarina of Russia joined to his own Saxon troops, he succeeded in deposing Stanislaus Leszinski, and in compelling the Polish nobles to choose him for their king. He died in 1763; and his family, now in the third generation, bigotedly adhering to the Popish religion, possesses the throne of Saxony.

This was the young man to whom, when twenty-one years old, the following letter was addressed by his mother. He was her only child. It seems that she had just obtained the knowledge of his having trod in the steps of his unprincipled father, in renouncing the Protestant faith; though he had taken that step five years before, in Italy. Probably measures were employed to conceal his apostacy from his mother, as long as was practicable. I have searched in vain for any materials for the biography of this noble-minded Princess, who had refused to be Queen of Poland, at the price of selling her conscience. She survived the writing of this letter about ten years. It is remarkable that not the smallest allusion is made to her husband. His open licentiousness and shameless infidelities to her, had probably compelled her to live apart from him.

With what anguish of heart must this Christian mother have gone mourning to the end of her mortal days! But her tears and prayers and admonitions, though thrown away upon their immediate subject, were no doubt made the instruments of divine good to her own soul. What would not this illustrious lady have given, or done, or suffered, for the happiness enjoyed by so many pious mothers in humbler stations; of seeing their children made wise unto salvation, and walking in the truth! Let such mothers reflect upon her sorrowful lot, and be doubly thankful for their own.

S.

Letter from the Princess Christina Eleonora Eberhardina, Electress of Saxony, to her Son, the hereditary Prince.

"MY SON!

"Couldst thou behold the distress which I experience from the afflictive account of thy unhappy

apostasy from the true knowledge of God, that which alone leads to salvation, I doubt not, unless with the denial of thy true God thou hast not also denied thy faithful mother, that thy filial heart would burst beneath the torrents of my tears. O, son of my sorrows! My tears are indeed my meat day and night, while I, a poor mother, spend my sighs and moans, for no loss of temporal possessions, but for the loss of thy salvation, the ruin of thy soul in hell. Like Rachel, I weep for my child, and I refuse to be comforted, for to me he is not. But, if among the errors which thou hast embraced, all sense of the obligation of the Fourth Commandment is not utterly lost in thee, O, hear me accusing thee with this tear-bedewed letter! My son, the son of my womb! O yet hear me, that thy God may not refuse to hear thee. I am thy mother, my son: thou art flesh of my flesh. From me thou hast ever had, as thy conscience tells thee, all that maternal faithfulness which must be to thee a certain and indubitable assurance that, above all in things which concern us as Christians, which affect thy soul, eternal peace and salvation, I ever seek and long for thy best welfare.

"An execrable mother would she be—a soul-murderer, and not a mother—who, whether from giddy rashness, or blind prejudice, or any worldly consideration whatsoever, could turn away her son from the path of life, and conduct him to that which leads down to the everlasting pit of hell, the lake of fire and brimstone. Woe to such a mother! Most righteously according to Christ's declaration in Luke xiv. 26, ought she to be hated, and no child ever listen to her. The infallible word of my living God, [and] my well-instructed and undefiled conscience, which

he will lay open, who is the strict judge of the living and the dead, MY JESUS—frees me from the suspicion of so horrid an attempt; and it gives me the assurance that I am labouring to snatch my son out of Satan's talons and bring him to my once suffering Jesus. The serious care which thou art bound to take of thine own salvation, further obliges thee, my son, to pay due attention to thy mother, who casts herself at thy feet with immeasurably flowing tears. Let not thy seducers lead thee to despise me, for that I, a woman, take upon me to judge upon religious subjects and controversies, and discuss them with thee.

"Thou knowest, my child, that the infinite grace of God cast my lot of birth in a church which, according to the practice of the primitive church of the Holy Apostles, freely allows women to search the Scriptures that they may therein find eternal life; and in which women are admonished, at the peril of losing their salvation, to learn the mysteries of the faith, as Paul commends the grandmother and mother of Timothy, Lois, and Eunice; since God testifies to the gifts of all (Heb. xi. 4.) whether they be men or women. Thine own conscience tells thee in what manner I have always observed this admonition, and that the word of my God has constantly been the desire and delight of my heart. In strict accordance with this sincere and infallible word of God, against which the gates of hell shall not prevail, is my solemn declaration, and I write it with a broken heart, that thou, O unhappy man! hast allowed thyself to be seduced to a religion, the issue of which will certainly be everlasting damnation. Our divines have long ago demonstrated this against thy seducers, by solid

argument, acutely and completely. I rely, [however,] upon proofs derived by my own degree of Christian knowledge from the Bible, which thy seducers themselves acknowledge to be the word of God. Can that be a holy and saving religion which shuns the Holy Bible, that only book from which we can learn the way of salvation? (John xx. 31. "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life in his name:") which so vehemently dreads the Bible as its declared enemy? A religion, which, to prevent the exposure of its own falsehood, and heaps of frauds, positively refuses to submit its pretensions to the decision of the Bible? Which tears out of the hands of its children that Bible which Jesus commands all men to read, (John v. 39.) as if it were a pernicious book; and forbids to search therein, by the threatening of a terrible curse? O damnable doctrine! That word which they thus contemptuously treat, will, as Christ has declared, (John xii. 48,) condemn them at the last day. Can that be a holy and saving doctrine, which cuts us off from the very means of salvation? Canst thou, my poor, deluded child,—canst thou avoid acknowledging the justness of my reasoning?

"Confess to me what thine eyes have now been brought to see, and thine ears to hear? Where stands the cup of the enjoyment of the most holy supper; notwithstanding that our dying Jesus so solemnly enjoined and appointed it? Is not his command scornfully split in two? Is it not in direct contempt of the Lord Jesus, that the cup is withheld from the [great body of the] communicants, and maintained to be wholly un-

necessary?—In my opinion, the Holy Spirit has by implication given his decision upon this doctrine, in Rev. xxii. 19. "If any one shall take away from the words of the prophecy of this book," [which must apply to any *injunction of Jesus*; compare ver. 16, and chap. i. 1—5.] "God will take away his part out of the book of life, and from the holy city."—Art thou not now taught that man, by his own good works, must merit his salvation? By this doctrine, the agonizing and bloody death of the cruelly murdered Jesus is boldly blasphemed: but my Bible assures me that we are saved only through the blood of Jesus, Rev. xii. 11. Those, on the contrary, who seek heaven by their own works, call down upon themselves the eternal curse. Can that be a doctrine holy and leading to heaven, which teaches its children wilful and innumerable acts of idolatry, praying to saints, and kneeling to images and pictures?—when it is God's plain declaration that "idolaters shall have their portion in the lake that burneth with fire and brimstone, which is the second death." Rev. xxi. 8. See, my poor, wretched child, (—for I must now hasten to finish my letter, and I must pass over many most damnable errors, since my tears continually force me to lay down my pen,—) see what accursed doctrine, the end of which must be perdition, thou, alas! hast embraced, and in what a snare of the devil, thou hast gone over to thy Popish faith. Ah! my dear child, if yet thou hast any regard for thy Bible, if thou hast yet any love for thy tenderly loving Saviour, burst again these bonds of the devil's snare: come out of this Popish darkness, that thou partake not of its plagues. I appeal to thy conscience, and command thee now

to confess the truth and the very thoughts of thy heart, which my Omniscient Saviour will one day lay bare before the world. Is it not the fact, that thou hast been enticed to the adoption of these doctrines by the expectation of temporal interest, the promise of a superior dignity and a richer allowance? But, despise all those promises; for "What will it profit thee if thou gain the whole world, and lose thine own soul," or get injury to thy soul? Thinkest thou that the greatest riches will succeed with thee, when, by thy wickedness and God-denying, I myself shall be compelled to denounce against thee the curse from God? Knowest thou not that a mother's curse tears away from children their houses and estates, and may one day make thy country and thy subjects drive thee into exile?

"We, the members of the Evangelical [Lutheran] church, have a rich and gracious God, who amply provides for all who trust in him and live to him. He can and will support them; and, when he sees it needful, he raises the poor on high and fills the hungry with good things.

"Still my mother-heart stands open to thee, my dear child, ever ready to receive thee. O, have compassion on thyself, my son, thou son of my womb, whom with suffering so extreme, I bore beneath my heart, and have so carefully brought up! Have compassion on thy distressed mother; or

otherwise thou wilt bring her down by heart-grief to the grave. Yea, have compassion on thine own poor soul, and turn again to Gospel-truth, that I may not merely live with thee in this world but in that to come, among thy pious ancestors in everlasting joy with Jesus.

"O that my womb had been thy grave, rather than I should see thee in the darkness of hell, shut out from the bosom of Jesus!

"Turn back now, my beloved child, as Peter who had denied his Lord; that God thy heavenly Father, for the sake of Christ, the glory of his salvation, and the constant acknowledgment of him, may forgive thy sins; and I, thy sorrowing mother, may rejoice, "this my son was dead, and is alive again."—O blessed day! O blessed hour! O longed-for messenger, that shall bring me this news!—And for this will I, day and night, implore the mercy of God; and I do not doubt but that he will hear my prayer poured out with scalding tears. For "can a woman forget her child, that she should not have compassion on the son of her womb?" and in no prayer of mine before my God, will I forget thee, O thou who art floating on the greatest danger of thy soul's ruin!

"Thy mother, still ardently loving thee, but for thine awful apostacy, never ceasing to sigh and bitterly to weep,

ELEONORA EBERHARDINA."

Pretsch, Oct. 31, 1717.

REMARKS ON ISAIAH xxxv. 8, AND HABAKKUK ii. 2.

THESE two passages are generally quoted in support of the perspicuity of Scripture, which is maintained by Protestants in opposition to

the charges of obscurity, difficulty, and unintelligibility advanced by the Roman Catholics, with a view to support the autho-

riety of the priests, and keep the people dependent on them as interpreters of the Divine will. That either of them refers primarily and directly to the Bible, as a whole, cannot be maintained; but that they both teach the plainness with which the way of salvation is revealed to mankind, and, by necessary implication, the perspicuity of the Scriptures, as exhibiting that way, it would argue gross inattention to the circumstances of the context to deny. Whatever degree of obscurity or uncertainty may attach to various points of Biblical geography, chronology, history, and even to particular statements of doctrine, (which the most learned, equally with the most illiterate, have hitherto been unable to remove) every thing relating to the condition of man as a rebellious subject of God's moral government, the mode in which he is to become a participant in the merciful provision made for his recovery by the love of God in Christ Jesus, and the line of conduct which every redeemed sinner is bound to pursue, is written as with a sun-beam, and requires only to be approached with a mind influenced by "the love of the truth," in order to be clearly perceived and duly appreciated.

According to Bishop Lowth, and other eminent expositors, Isaiah xxxv. 4—8, relate, without a doubt, in their proximate sense to the first coming of the Messiah; to the miracles which were performed by him; to the preaching of the gospel; and to the effusion of the Holy Spirit.

The last clause of the 8th verse, "the way-faring men, though fools, shall not err therein," points out the directness and plainness of the high-way of salvation. Its parallel in the New Testament, is Matt. xi. 25, 26. "At that time, Jesus answered and said, I thank

thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto BABES." How low soever may be the attainments of an individual as to his knowledge of human affairs; and how slender soever may be the share of intellect that is allotted to him, if his mind be truly enlightened by the Spirit of God, he has the anointing which teacheth him of all things; he abideth in the light, and there is none occasion of stumbling in him. We even have known persons reduced to a state bordering on absolute idiocy, that lived and died happy in the enjoyment of the light of Divine truth.

That the passage in Habakkuk refers to gospel times, seems evident no less from the peculiar characteristics by which it is distinguished, than from the fact that the 4th verse is thus applied thrice by an inspired Apostle. The prophet had been announcing the awful calamities which were about to be poured out upon the professing people of God; and on further application to the source of his predictive announcements, he received the charge, "write the vision, and make it plain upon tables, that he may run that readeth it." He was to exhibit the warning of impending danger, and the only way of escape, in large and legible characters, inscribed on tablets of wax or metal; and these he was to cause to be suspended in the places of public concourse, that all who caught a glimpse of the declaration, might instantly flee for safety. The refuge set before them was the promised Messiah, who was surely to come, and would not tarry beyond the appointed time. Such as embraced the Divine promise in faith would be safe; but such as, through the pride of their hearts, rejected the

divine counsel would inevitably be destroyed.

It is a very remarkable circumstance, that, almost without exception, in every work, sermon, or Bible Society speech, in which this passage is referred to, it is uniformly *misquoted*, as will at once palpably appear on placing the text of our common version and the misquotation in parallel lines.

Text. That he may run that readeth it.
Misquot. That he may read that runneth;
or, That he that runneth may read.

As thus quoted, the real meaning of the passage is destroyed. The design of the plain and obvious exhibition of the Divine

warning is expressly stated to be, not that whoever happened to be running past might read it, but that every one whose eye was brought into contact with it *might, without a moment's delay, run, like the man-slayer, to the appointed refuge.* Viewed in this, their true light, the words of the verse assert all that is usually found in them in support of the perspicuity of the revealed message; but they do more, they also most unequivocally assert the purpose for which this perspicuity is employed; which important purpose is entirely lost sight of by the common mode of quotation. OZER.

NOTES OF A STUDENT.

No. V.

THE SEVENTY PALM-TREES OF ELIM.

AFTER the Israelites had crossed the Red Sea, and visited the bitter waters of Marah, we are told that they came to Elim,* "where were twelve wells of water, and three score and ten palm trees: and they encamped there by the waters." The palm — *phoenix dactylifera* — is the relief and ornament of the wastes of the east; adorning the banks of its rivers, overshadowing its fountains in the desert, affording shade and subsistence to its numerous wanderers, and breaking with the tent of the Arab the monotony of its far-spread wildernesses. No object can be more cheering and grateful to the traveller in the "thirsty land," fatigued with the dull level of the desert, and oppressed with the scorching fervour of the noon-tide, than a groupe of the palm, inviting him to refreshment from its fruit, and repose under its branches. Well might Xerxes

throw golden chains around the tree, with which he met on the banks of the Meander.

The palm or date grows to the height of fifty or sixty feet—is of the same thickness throughout its whole length, and consists of one cylindrical column, adorned with a crown of magnificent leaves. Hence it has been an emblem of the upright man in the national poetry of Israel. "He shall grow up," says the Psalmist, "and flourish like the palm-tree." Deborah, the prophetess, is said, in Jewish history, to have dwelt "under a palm-tree;" and there "the children of Israel came up to her for judgment."† By an express statute of the Levitical law, the Israelites were directed, on one of the festivals, to take "branches of palm-trees" and "rejoice before the Lord seven days;"‡ and Solomon carved the walls of his temple with "figures of cherubim and palm-trees."§ Upon coins of Vespasian and Titus, Judea was typified by a palm tree; it adorned

* Exod. xv. 27.

N. S. NO. 80.

† Judges iv. 5. ‡ Lev. xxiii. 40.

§ 1 Kings vi. 29.

the triumph of the Saviour, when he entered Jerusalem, amid the hosannahs of his followers; and the white-robed multitude singing at the right hand of God, are represented by St. John having "palms in their hands."

Even among the heathen the palm has been an object of universal veneration; its branches were waved in the triumphal processions of the warrior, and introduced in the most solemn festivals of religion. "He stands erect," says the follower of Mahomet of the virtuous man, comparing him to the palm "before his Lord; in every action he follows the impulse received from above, and his whole life is devoted to the welfare of his fellow creatures." It is said, that the prophet of Mecca caused a tree at his command to spring in mature beauty and fruitfulness from the kernel; the city of his birth is surrounded with plantations of his favourite palm; and hence, the first inquiry made by the Bedouin in the desert, of the passing wayfarer, is the price of dates at Mecca and Medina. Some tribes of Mexicans believed their ancestors to have sprung from the palm, perhaps, on account of its furnishing their principal article of food, and hence Linnæus regards the regions of palms as the cradle of the human race. A place is mentioned in Scripture, called Baal Tamar, which signifies "the palm-tree of the god Baal,* who probably received there religious honours.

The ancients held the tree to be immortal, or believed it to revive, and enjoy a second life; hence the Greeks gave it the same name as their fabulous bird, φοινίξ, Phœnix, the famous emblem of the soul's immortality. The Egyptians and Phœnicians called the palm-branch *βαί*, and in Egypt

the same appellation was given to the soul—*Εστί μὲν γὰρ το βαί ψυχή*.* St. John employs *βαία*, to denote palm-branches, *τα βαία τῶν Φοινίκων*;† and the Jews are mentioned in the book of Maccabees, entering the temple, *μετὰ αἰσέως καὶ βαίων*.‡ Horses resembling the palm-tree in colour, were called by the Greeks, Phœnices, from φοινίξ, the title given to it; and from *Bai*, we probably derive our word *bays*, which we apply to horses of the same colour.

The more we know of the inhabitants and natural productions of the East, by the visits of our travellers, the more strikingly faithful do we find the delineations of holy writ. Ishmael is still seen in his descendants the Bedouins, as wild and untamed as the oracle of God declared him, "His hand will be against every man, and every man's hand against him;"—the shade in which Deborah sat is still courted by Araby's daughter, repeating, in the evening's hour, the camel driver's song;—and the beautiful proportion of the palm-tree is as much admired now by the passing stranger, as when David selected it as an emblem, in which we may "mark the perfect man, and behold the upright."

"Oh! Abyssinian tree,

How the traveller blesses thee;

When the night no moon allows,

And the sun-set hour is near,

And thou bend'st thy boughs

To kiss his brows,

Saying, 'Come rest thee here.'

Oh! Abyssinian tree,

Thus bend thy head to me."

The palm-trees of Elim still rear their heads in the desert, shading the wells where Moses and Israel encamped. Dr. Shaw visited this spot in the last century, and found the wells decreased to nine, and the palms increased to about two thousand.

* Horapallo. l. 1.

† John xli. 13. ‡ 1 Maccab. xlii. 51.

* Judgs xx. 33,

REVIEW OF BOOKS.

The True Plan of a Living Temple: or Man considered in his proper Relation to the Ordinary Occupations and Pursuits of Life. By the Author of the Morning and Evening Sacrifice; the Last Supper; a Farewell to Time. 3 vols. 12mo. Oliver and Boyd. Simpkin and Marshall.

THE "Living Temple," by the celebrated John Howe, suggested to our author the title of his treatise. He wishes it, however, to be understood, that betwixt "the views which the treatises respectively exhibit; the style of theology which they recommend; or the particular illustrations by which they are characterized, there is no similarity whatever." Indeed, he avows himself to be utterly opposed to those views of divine truth which were taken by Howe, and which he pronounces to be "unnatural, morbid, and not available for any good or useful purpose; confounding the harmony established by Divine providence between those affections of the human heart which bind it to this world, and those high aspirations which unite it to a better; and that, if generally received and acted on, would be attended with the most pernicious consequences to the happiness of life, to the cheerful and strenuous discharge of its duties, and to the general propriety and amiability and usefulness of human character!!"

After this denouncement of the sentiments of one of the most celebrated divines of his age; whose practical and devotional treatises have been a source of edification and delight to the whole Christian church, our readers will be curious to know what are the peculiar sentiments of the author of the

"True Plan," and what is the object he proposes in the publication of his work. That object will be easily discovered by the following analysis.

The first part is entitled, "The Kingdom of God," and is divided into six sections. 1st. General View of the Kingdom of God, or Reign of Heaven upon Earth. 2nd. Relative Powers and Places of Individuals, or the Kingdom of God on Earth. 3d. Trust committed to Individuals in this Kingdom. 4th. Aspects peculiar to this Kingdom. 5th. Intimate Connexion of Events in the Kingdom of God. 6th. Present and Future Developments of the Divine Kingdom.

The second part is designated "The Object proposed to Man as a subject of the Kingdom of God." This part is occupied with the following inquiries; whether "perfection is the object proposed to man?" "what are we to understand by virtues or graces?" and "what are religious services, strictly so called?"

The third part considers "The best mode of accomplishing the Object," and is divided into, 1. The Ideal. 2. The Actual. 3. The Doctrine of small Duties.

The fourth part is entitled, "A good Life," containing a description of a "well-spent day," and remarks on the "social relations, general aspects, and ordinary estimates of life."

The whole is closed by a series of miscellaneous and illustrative notes, occupying nearly a third of the entire work.

It will be perceived that the author takes a wide and compre-

hensive range. He traverses the whole field of Christian morality, and in the amplitude of his survey, has discovered that our divines in general have taken very defective views of doctrinal and practical theology. They have placed themselves in unfavourable positions; they have approached too near, or receded too far from the objects of contemplation; hence their views of the divine kingdom, of human obligations, duties, and destinies, are inaccurate and distorted!!

The following is a sketch of the first part, drawn by the author himself.

"The first part of the work is intended to exhibit a different view of the kingdom of God, as established upon earth, from that which is generally taken by writers on this and kindred subjects. The phrase—the kingdom of God—refers not merely to the religious dispensations of Providence, but to *all the means* by which the Supreme Governor is carrying forward the interests of that portion of his universal dominion with which we are connected; and thus we are led to see the propriety of the terms used by our Lord, when he spoke of the kingdom of God as about to come; that is to say, when he represented himself as the herald of an era, during the progress of which not only all nations were to be taken into the household of God, but all the various lots and occupations of them were to be consecrated by the new views which his doctrine should disclose, and this earth would assume to the religious nature of men, the aspect of but one portion of that universal kingdom which God is exercising over all worlds: a portion of that empire consequently in which man himself becomes a subject of the kingdom of God; and all his varied tasks and occupations are viewed as conspiring together under the superintendence of Divine Providence, for the evolution of the ulterior purposes which the Almighty has in view."

With the author's view of the "kingdom of God," taken in its most enlarged sense, as descriptive of the entire providential and moral government of God, embracing all ages and nations, and effecting, by an infinite variety of means and

agents, the boundless happiness of the universe, we most heartily concur. But that when the Saviour announced the kingdom of heaven as being at hand, he meant the universal dominion of God; we are not prepared to admit. Nor can we perceive any such originality in the sentiments implied in the Saviour's declaration as the author appears to discover. Instead of its being an "idea which never before offered itself to the thoughts of men," it had been distinctly declared by Daniel, that a kingdom should be set up by God on earth; it had been proclaimed as at hand by John, and was then daily and ardently anticipated by the Jewish community.

The announcement of the approach of the kingdom was a direct appeal to the sympathies and hopes of the Jews, and awakened, for the time being, the most intense solicitude to hear the instructions both of John and his Divine Master. And it was only when they learned from the discourses of the Redeemer what was the unearthly and spiritual character of this advancing kingdom, that they rejected both the teacher and his instructions.

The "Reign of Heaven," as announced by Christ, is evidently descriptive of that new administration about to be introduced by himself; the moral government of God exercised through the mediation of his Son. The "Kingdom of God" was no longer to be associated with earthly politics, nor obscured by shadows and types. Henceforth it was not to consist in "meats and drinks," but in "righteousness, peace, and joy in the Holy Ghost." Religion was now to be exclusively administered by Christ, as the king whom God had set on her holy hill. To him the affections and homage of mankind were to be rendered; by his spiritual and beneficent laws they were

to be governed; through Him were all the hopes and blessings of salvation to be enjoyed, and on his pleasure the destinies of all nations were to be suspended.

To this *Christian* peculiarity in the kingdom of God, there is but little allusion in the treatise before us. The author indeed designates this new administration as a "kingdom of grace," wherein pity and forgiveness may be exercised towards the guilty; but for aught that appears, they are bestowed irrespective of the mediation of Christ, and purely from the exuberant fulness of the Divine compassion. Christ is considered chiefly in the light of a religious instructor and glorious example. To his death, as a *fact*, there are some allusions scattered through the work; but to his death as a doctrine, involving in it the dearest hopes of a ruined world, and as furnishing the most spirit-stirring motives to Christian virtue and holiness, there are but few, and those only vague and general references. The whole work is indeed characterized by a lamentable deficiency of what we should term evangelical, but our author would call "fanatical" principles. While, however, the first part of the treatise may be considered as defective on evangelical grounds, it nevertheless contains views and illustrations of the universal dominion of God; of the connexion, influence, and consequence of events; and of the future development of the kingdom of God in eternity, in a high degree luminous and affecting, and deserving the serious attention of the whole human family.

In the second part of the work, "The object proposed to Man as a subject of the Divine Kingdom," is considered at great length.

"This object," the author observes, "consists not, as is commonly imagined, in vague aspirations after perfection, but

in a zealous and successful fulfilment of the various duties assigned him by that definite station which he occupies in life: it being understood, that these duties are fulfilled in obedience to the appointment of God, or under the view of their being 'a trust' given us in the present life, by our successful discharge of which, we are to prove our worthiness of a greater and more permanent trust in some future stage of our existence.

"It is implied in all this, that man is *essentially a religious being*, that is to say, not merely a being who is capable of occasionally feeling religious sentiments, and performing religious services, but in whom his religious feelings form the highest and most characteristic part of his nature: who accordingly ought to have all the other feelings of his nature modified and governed by these; and who never appears in his perfect and true character but when, by means of these religious tendencies of his nature, all his duties become invested in his estimation with a sacred character, and he himself assumes the attitude not merely of a laborious aspirant after temporal good, but of a subject of the boundless and eternal kingdom of God; who, amidst the passing, but influential interests of the present life, is proving his title to a greater trust, when the magnificent arrangements of the Divine kingdom shall be more gloriously and extensively manifested.

"Being thus, however, *essentially a religious being*, it is proper and becoming that man should perform some services *directly expressive* of these his religious feelings, and of the connexion in which they place him with the Supreme Sovereign of nature. This, then, is the true nature of *Religious Services*; they are *direct expressions* of those peculiar and high and characteristic feelings which belong to man: they are intended to denote his thankfulness to God for so high a distinction, and to express, by certain significant or characteristic acts, the disposition and capacity which he feels of holding, by means of his religious faculties, *direct intercourse* with the Supreme Being, as not only the author of his existence, but in a more especial manner the object of his adoration."

To this statement, with its accompanying illustrations, we have many serious objections.

It contains an unfounded accusation against the ministers of truth. It represents them generally as inculcating a disregard to the peculiar duties of ordinary life,

and the importance of indulging "certain vague aspirations of perfection," or, to use the author's words in another passage, as teaching that "man's business is to entrench himself against worldly influence amid sentimental abstractions: or, in so far as he can, to insulate himself amidst entirely spiritual dispositions." Had the author's remarks been directed only against the absurd notions that prevailed when the Scriptures were concealed, and superstition was predominant, then justice might have been admitted. But when they are intended to apply to the entire Christian ministry in the present, and in all previous ages, they are deserving of the severest animadversion. As far as our knowledge of truly Christian writers and preachers extends, we have found the reverse of the position stated by our author to be maintained. Their great object has been, not to dissociate religion from the ordinary occupations of life, but to enforce its necessity in order to their being properly fulfilled. They have been loud and frequent in their warnings against worldly influence—that invariable tendency of all secular engagements, to divert attention from the supreme concerns of the soul. They have, in discourses and treatises innumerable, inculcated that religion must be brought to bear on the spirit and temper, the words and deeds of life. Nor would they have been faithful to their trust, had they failed so to do. The language of Scripture is too evident to be mistaken. "Whatever ye do, whether ye eat or drink, do all to the glory of God," is an injunction which can never be lost sight of, or misunderstood by the serious students of the sacred volume. "Diligent in business, fervent in spirit, serving the Lord," is a triple exhortation, the force and obligation

of which have been universally felt and maintained.

Nor can we subscribe to the opinion of the author, "that men cannot be too much devoted to the affairs of this world, provided that they devote themselves to them in a proper spirit." The qualifying clause must be interpreted largely indeed, to give the sentiment the force of a moral axiom. Let religious principles and hopes be mingled as they may, and as unquestionably they ought to be, with active and secular pursuits, yet the invariable tendency of the latter will be to unfit the mind for those more "religious services," which are demanded by the Author of our existence, and which the necessities of our immortal nature require. Were man less a creature of sense than he is; did things spiritual and eternal maintain their due ascendancy in his affections over those which are secular and temporal; were he, in short, a perfect being, temptations to worldliness might then fall pointless at his side, and his pure spirit might then remain unsullied amidst surrounding evil; but while he is the subject of a woeful degeneracy, the creature of pressing wants, and the prey of innumerable temptations, there will ever remain an urgent necessity of reiterating in his ears the solemn admonition of Scripture, "Set your affections on things above, not on things on the earth: Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added to you."

The Christian life is a great and unremitting struggle between opposing interests, religion and the world. Not that the enlightened Christian finds his pursuits themselves at variance with his immortal interests, but that the time, the attention, the energy they demand, together with the natural tendency of his spirit to "cleave unto the

dust," prevent his improvement, and retard his progress to the skies. He is in no danger, as our author apprehends, of attaching too great importance to *religious services*, or of pursuing them with too great assiduity.

The most serious objection to the author's favourite position—that a zealous and successful fulfilment of the various duties appropriate to our several stations in life, is the great object proposed to man, as a subject of the kingdom of God—is the subordination in which "religious services" are evidently regarded. On this point the author thus remarks:—

"That so far, indeed, are religious services, strictly so called, from being the sole or the most important duty prescribed to man,—that it is to the daily and constantly-recurring duties of his place, as an active and social being, that this title is more appropriately assigned:—because it is in these that the chief part of his existence must be occupied, and it is by *these only* that he can become an active co-operator with God in the promotion of his designs, and can render his whole course of life, 'a sacrifice which may be well pleasing in the sight of God.'"

Throughout the treatise, there is a religiousness of character attributed to man, utterly at variance with Scripture and fact. A "susceptibility of religion,"—to use a phrase adopted by John Howe the "*fanatic*"—a state of moral accountability is the distinguishing characteristic of mankind; but that these religious capabilities are in that high state of development for which our author contends, truth and observation fully disprove. Mankind are universally solicitous, as Howe finely observes, "to *unman* themselves," to throw off their allegiance to God, to divest themselves of every religious reflection, and to make *reason* and not *religion* their prompter and guide. Those enlightened

views and moral perceptions, which distinguished their great progenitor, no longer characterize his posterity.

The author does not indeed deny the depravity of man; but his remarks imply, that it is neither so entire or universal as is generally maintained. He, in fact, becomes the apologist of the irreligious. He throws the blame of man's disregard to pure and undefiled religion, not on man himself, but on the unscriptural notions of his religious instructors. He contends, that had those views of truth which he entertains, been generally inculcated, such is the accuracy of man's moral perceptions, and such his inherent love of truth and virtue, that they would have been universally received and practised. We do the author no disparagement in this statement, for, after quoting a passage from Howe's discourse on the "*Vanity of Man as Mortal*," wherein he is merely echoing the words of the prophet, "who hath believed our report?" he thus writes; "this is no doubt a sore lament, but it could not be otherwise: and instead of crying out against the worldliness of man, it would have been a wiser expedient for the propounders of such doctrines to have suspected that they were the most unsuccessful of labourers, only because they were striving against the natural and finely ordered propensities of the human heart; and that their attempts to remove the sympathies of men from the duties and interests of this life, and to make them think chiefly of an invisible and eternal world, are defeated not simply, as they take the liberty of thinking, by the wickedness of men, but by nature herself, who will not be invaded in her domain, and who points out to men

the folly of attempting to dethrone her, by the utter failure of all such attempts. Religious views, when stated in their native beauty and simplicity, and with their true relation to the condition and feelings of man, are not distasteful to him, as these writers say, but are the most cherished and most influential of all his views: and it is not necessary to complain of the insensibility of men, but simply to place religious truth in its true aspect before their minds, to receive from them *overpowering testimonies of their gratitude and reverence.*"

One question, arising out of this anomalous quotation, presses itself on our attention, and that is, since Christ and his Apostles presented religion in its true and most inviting aspects, how came it to pass, that instead of receiving "*overpowering testimonies of their gratitude and reverence,*" they were rejected, persecuted, and murdered?

The prevalence of infidelity and irreligion is accounted for by our author, on the ground of the "unnatural, morbid, and fantastic views" of the ministers of religion. An entire revolution, he conceives, must take place in the mode of conceiving and announcing of religious subjects before the world will present the aspect of a "religious temple," and all its inhabitants become devout and acceptable worshippers.

The only preachers who approximate the scriptural standard, our author gravely assures us, are the continental, but chiefly the *German divines*. These are the models of excellence!—the grand archetypes of ministerial perfection! Their enlightened views are extending widely over the continent of Europe, and are "making their way with inconceivable rapidity in Britain." In the resistless,

though silent progress of German morality, the author beholds the triumphant march of truth, and piety, and virtue over all the absurd and fantastical notions, which have enslaved and debased the characters of men. Ministers and private Christians, banish, then, from your libraries, the writings of Howe, and Owen, and Baxter, and Doddridge, and others of similar stamp—ye have been too long the dupes of such "fanatical and enthusiastic writers." Substitute in their place the works of Zollikoper and Reinhard, &c., and soon, according to our author, the long-anticipated millennium will arise with all its splendour and magnificence on a dark and dying world.

But our remarks are extending beyond all due bounds.

On the third and fourth parts of the work, we have little to say. They are distinguished by many admirable and comprehensive views of human obligation, and by important practical directions for the attainment of true excellence and Christian virtue. The entire treatise is worthy the attention of our readers. It is the work of an independent, philosophic, and cultivated mind; and notwithstanding its objectionable statements and unnecessary length, must be considered as an important addition to our treatises on practical theology. It will amply repay a careful and reiterated perusal. Though seriously defective in evangelical principles, it will not fail to awaken many salutary impressions, and to lead to a more thorough conviction, that in all the duties and engagements of life, religious principles and motives may be so intermingled, as to render them acceptable services to our God and Saviour.

The Pillar of Divine Truth immovably fixed on the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone: shewn by the Genuineness, Preservation, Authenticity, Inspiration, Facts, Doctrines, Miracles, Prophecies, and Precepts of the Word of God. The whole of the Arguments and Illustrations drawn from the Pages of the Comprehensive Bible, by the Editor of that Work. London: S. Bagster, Paternoster Row, 1831. 8vo.

THAT mere men of the world should live in malice and enmity, and indulge in debate, contention, and strife, cannot excite any surprise in a spiritually enlightened mind: but that persons putting forth pretensions as followers of the meek and lowly Jesus, should exhibit such features of character, is most deplorable, and calculated to excite feelings of the most distressing nature in all who have been taught to appreciate consistency, and identify themselves with the interests of true religion. And what spectacle can be more unseemly than to behold men whose office invests them with the sacred character of "messengers of peace"—not in the forefront of the army of Jehovah against a common enemy, but leading on one division of professing Christians against another; and, reckless of consequences, as it regards individuals, associations of Christians, or the high and imperious claims of our common Christianity, preferring charge after charge, and reiterating criminations in the broad face of innocence and truth! Assuredly, if there be a spectacle, that more than any other inspires Satan with an exquisite degree of infernal delight, it must be that which we have just described. The wrath of man, instead of promoting the righteous cause of God, tends most directly to retard and destroy it. Every kingdom divided against itself is brought to desolation.

We have been led to make
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these remarks, in contemplation partly of some of the attacks recently made on those who honestly and conscientiously advocate the claims of the British and Foreign Bible Society, as hitherto constituted, on the continued attachment and support of all who are convinced of the paramount importance of the Sacred Volume, and partly of the most unwarranted manner in which Mr. Greenfield, the author of the work which we are about to notice, has been held up to the view of the public. Because, forsooth! the great body of the members of that noble Institution, and with scarcely any exceptions, the whole body of Congregational Dissenters, agree to proceed in giving circulation to the Word of God, without now constituting admission into the Society a badge of discipleship, or excluding individuals from participation in the work, who may not agree with them on some of the essential points of Christian doctrine, they are to be branded as aiding Arianism, Socinianism, Neologism, and Infidelity; as governed by "the principles of the world, gospel-varnished," and as "holding up the religion of our Lord Jesus Christ to the insults and scorn of infidels." It matters not what are the publicly recorded, and continually reiterated sentiments which they hold in reference to the Gospel of Christ: they must be content to be represented as indifferent to truth, in league with the enemies of the Lord, and opposed to the real interests of the divine kingdom.

In reference to Mr. Greenfield, the following malevolent query is put by the Rev. A. S. Thelwall, in a letter dated Pentonville, April 29, 1831, and inserted in the *Record* newspaper of May 26.

"Can we imagine that the Bible Society would ever have selected a person so deeply tainted

with neology, as the editor of Bagster's *Comprehensive Bible*, to fill an office of such solemn responsibility, as that of general superintendent of translations, unless those same false principles had been at work, which are manifested in this unhallowed connexion with blasphemers of our Lord?"

Language nearly similar had previously been employed by the Rev. Thomas Boys, in the *Jewish Expositor* for November 1830, a periodical now happily defunct; and the sentiment, almost verbatim, in the words of Mr. Thelwall, has been brought forward at a late meeting of the Anti-Earl Street Protestant Bible Society in Edinburgh, and the subject dwelt upon at great length. Now, what is the impression that all this will naturally produce, (we ask not, what is the impression it is designed to produce) on the minds of those who have no other means of judging of the real facts of the case? Why, that Mr. Greenfield is far gone in unbelief; that the principles of the misnamed Rationalists of Germany have taken a powerful hold on his mind; that he is already, as it respects his views, within the pale of Socinianism:—and consequently, that a Society, selecting an individual of such sentiments, on the recommendation of their Sub-Committee, expressly stating him to be "the author of the preface and notes to Bagster's *Comprehensive Bible*," to be the responsible guardian of its translations, must itself be deeply tainted with false principles, and totally unworthy of confidence on the part of all who are decidedly inimical to "biblical infidelity." Happily, however, a very considerable proportion of those who may have their attention directed to these statements, are in pos-

session of the most effectual means of refuting them to their own individual satisfaction. They have "The *Comprehensive Bible*" in their hands. It has been their daily companion for years: and we imagine we see the attitude of surprise and amazement into which they are thrown on being told, that its manifest tendency is to advance Socinianism. "Advance Socinianism!" they exclaim,— "have we then been all this time in our senses? or have we been deprived of the power of discrimination? Can we who have studied the Socinian controversy, made ourselves acquainted with the history of neology, and painfully waded through all the special pleading, by which the texts that support the fundamental articles of our faith have been attempted to be set aside, really have been so blind, as not to discover the plot of the enemy, and detect the cloven foot amidst the critical and antiquarian observations with which the notes abound?"

We have always imagined, that, with respect to several statements contained in the work referred to, a difference of opinion would obtain among its readers, just as they differ in regard to many of the statements which they meet with in the commentaries of Patrick, Lowth, Doddridge, Scott, Clarke, and others; but we should as soon have dreamed of an accusation of heresy being brought against these men, as that it should be charged upon the Editor of the *Comprehensive Bible*. But let us hear Mr. Greenfield himself.

"To the charge that I hold infidel, Neological, or Socinian sentiments, I plead *not guilty*; and declare that I utterly abominate and reject, from my inmost soul, all and every one of these dogmas. I believe the Scriptures to have been written by the authors, and at the periods universally ascribed to them; that they have been preserved pure and

uncorrupted to the present time; that they contain a true relation of matters of fact, both natural and supernatural, ordinary and miraculous; that they are divinely inspired writings, being written by 'holy men of God, who spoke as they were moved by the Holy Ghost;' and, that, being the word of God, they are the only rule of faith and obedience. I believe that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these three are the one, true, and eternal God, the same in essence, and equal in power and glory; in the fall of man, the total corruption of his nature, and his consequent lost and guilty state; in the deity, incarnation, and atonement of our Lord Jesus Christ; and in the personality and divinity of the Holy Ghost, and the necessity of his influence to change the heart, and to renew the mind.

"This I solemnly, and in the sight of God, declare to be my belief respecting these great and fundamental doctrines of Christianity. As evidence of the truth of this statement, I might refer to my Christian friends and ministers of the Gospel who have known me from my youth upwards; but it may prove more satisfactory, and be more appropriate to my present design, to refer to the pages of the *Comprehensive Bible*, from which it will be seen that *this is no new declaration of faith.*"—*Christian Advocate*, June 27, 1831.

If any further evidence of the soundness of Mr. Greenfield's principles be required, it will be found abundantly supplied in the valuable work at the head of this article—a work derived solely from the pages of the Bible in question, and decidedly the most comprehensive and useful of the kind with which we are acquainted. Its object generally is to establish the genuineness, authenticity, uncorrupted preservation, and inspiration of the Sacred Volume, and especially, in the illustration of the arguments on these all-important points, to prove the principal facts, to illustrate the miracles, to show the fulfilment of the prophecies, to exhibit the harmony, and to display the doctrines and precepts of the word of God. This object the author has attained in a very mas-

terly manner. We cordially recommend it to our readers, as a repository containing a rich fund of biblical information, and as a well-arranged, systematic exhibition of the contents of Scripture.

The Worship of the Serpent traced throughout the World, and its Traditions referred to the Events in Paradise; proving the Temptation and Fall of Man by the instrumentality of a Serpent Tempter. By the Rev. John Bathurst Deane, M. A. late of Pembroke College, Cambridge. London: Hatchard and Son.

(Concluded from page 432.)

To Europe, in ancient and modern times the seat of art and science, and all the refinements of civilization, we are now conducted for traces of the mythological serpents; and with some probability, a derivation has been given of the name by Bryant, which Faber approves, directly referring to it. Europe, אור אב (*Aur-ab*), the solar serpent. The Greeks, of whose far-famed capital, Draco (Δρακων, a dragon) was the first king, are accused by Justin Martyr, of introducing the serpent into the mysteries of all their gods. (*Apolog.* 2. lib. 1. p. 60.) In the orgies of Bacchus, there was a procession of noble virgins, who carried golden baskets, containing each a serpent, while the attendants brandishing the reptiles over their heads, shouted *evia, evia*. The serpent was frequently regarded by the ancients as symbolical of "wisdom," probably from some legendary remembrance of his subtilty in paradise; hence he became the appropriate emblem of Minerva, and as Athens was under the immediate protection of the goddess, a *live serpent* was constantly kept in the Acropolis. Minerva had upon her ægis a Gorgon or Medusa head, whose hair was inter-twined with snakes, and the walls of Athens



exhibited the same beautiful snake encircled countenance sculptured upon them. The origin of this device is lost in the mists of antiquity; but remove the face from it, and we have again the triune symbol—the circles, wings, and serpents—which the Greeks undoubtedly regarded as possessing a talismanic influence, and hence sculptured it upon the walls of their capital as a protection to it from their enemies.

Mr. Deane mentions a singular fact, upon the authority of Gibbon, that the serpentine column now in the square of the Hippodrome, in Constantinople, was originally the tripod of the priestess of Apollo at Delphi, and was transported thither by Constantine, at the foundation of his capital. Apollo had an oracle at Delphi, where he is said to have slain the serpent Python; hence he was worshipped under the emblem of a serpent.

The tripod from whence this priestess delivered her oracles, consisted of a *triple-headed serpent* of brass, whose body formed a pillar upon which she sat.

"This celebrated relic of Ophiolatreia is still to be seen in the same place where

it was set up by Constantine; but one of the serpent's heads is mutilated. This was done by Mahomet the second, the Turkish conqueror of Constantinople, when he entered the city. The story is thus related by Leunclavius:—"When Mahomet came to the Almeidan, he saw there a stone column, on which was placed a three-headed brazen serpent. Looking on it, he asked, What idol is that? and at the same time, hurling his iron mace with great force, knocked off the lower jaw of one of three serpent's heads. Upon which, immediately, a great number of serpents began to be seen in the city. Whereupon some advised him to leave that serpent alone from henceforth, since through that image it happened that there were no serpents in the city, wherefore that column remains to this day. And although in consequence of the lower jaw of the brazen serpent being struck off, some serpents do come into the city, yet they can do no harm to any one."

"This traditional legend, preserved by Leunclavius, remarks the strong hold which Ophiolatreia must have taken upon the minds of the people of Constantinople, so as to cause this story to be handed down to so late an era, as the seventeenth century."—p. 200.

The Romans were much addicted to the practice of divination by serpents; found in certain positions, they were regarded as good omens, at other times as evil ones. A serpent in the house of Tiberius Gracchus, was supposed to denote

his death; and one enfolded Roscius, when an infant, was interpreted as a sign of his successful career. All the earlier nations were addicted to this custom; and hence it is observable that the Hebrew *nachash*, Arabic, *alahat*, and the Greek *οὐνίθεσθαι*, have the double significations of "divination" and a "serpent."

Throughout northern and western Europe, we find strong traces of the same idolatry, and we direct the attention of our readers particularly to the *anguinum* or *snake-stone* of the Druids, St. Patrick exorcising Ireland of its snakes, and to the "gliding king" and "fair one" of the poetry of the Cymry. Among the Muscovites and Lithuanians, the nobles, husbandmen, and serfs, preserved the reptile in their habitations as a protector. It is related of a serpent-worshipper in a village near Wilna, that being persuaded to destroy his domestic god, he afterwards lost his bees, by which he subsisted, which misfortune he regarded as owing to his apostacy. How singular is the coincidence! The barbarous and half-naked Lithuanian, on the banks of the Vistula, cherished the same reptile in his turf-roofed hut, for his defence, as the polished Greek, placed in his magnificent Acropolis. Among the ancient inhabitants of America, many traditions analogous to the records of Scripture, were found, when their wilds and fastnesses were first penetrated by their European conquerors. The cosmogony of the Mexicans,—their traditions of the mother of mankind fallen from her first estate of happiness and innocence,—the idea of a great inundation, in which a single family escaped on a raft,—the history of a pyramidal edifice raised by the pride of men, and destroyed by the anger of the gods, led the priests

who accompanied the Spanish army, as Humbolt remarks, to conclude that, at some very distant epocha, Christianity had been preached in the new continent. Though the heresy of Nestorius found its way at an early period through Mantchou Tartary, into the north-east of Asia, and though the Ichoutsis of the Asiatic continent annually crossed Behring's Straits to make war on the inhabitants of the north-west coast of America, yet such an hypothesis is evidently too romantic to be admissible. Still, however, the fact is obvious from this, that accounts of the events recorded in Hebrew History must have existed, and been by no means faint, to have so forcibly struck the minds of the Spanish missionaries. In the Codex Vaticanus, there is a drawing of Haythaca, (the Mexican Eve,) represented as attended by a great serpent. Behind the draconic form two naked figures appear, in the attitude of contending with each other. The Mexicans regarded their famous serpent-woman as the mother of two children, and we have no difficulty in recognising here the Cain and Abel of Scripture.

"It appears, then, that no nations were so geographically remote, or so religiously discordant, but that one—and ONLY ONE—superstitions characteristic was common to all: that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and that this deity either *was*, or *was represented by*, the same SACRED SERPENT.

"It appears also that in most, if not in all, the civilized countries where this serpent was worshipped, some fable or tradition which involved his history, directly or indirectly, alluded to the FALL OF MAN, in Paradise, in which THE SERPENT was concerned.

"What follows, then, but that the most ancient account respecting the cause and nature of this seduction must be the one from which all the rest are derived which represent the victorious serpent—victorious over man in a state of inno-

cence, and subduing his soul in a state of sin, into the most abject veneration and adoration of himself?

"This account we have in the writings of Moses, confessedly the most ancient historical records which ever existed in the world. The writings of Moses, therefore, contain the true history; and the serpent of Paradise is the prototype of the serpent of all the superstitions"—p. 367.

With the above remarks, we perfectly agree, though we cannot pledge ourselves to some of the hypothetical etymologies upon which they are founded. The Scythians may have been addicted to the worship of the serpent, but we confess that the finding a memorial of it, in the name of their river Obi, (the sacred serpent Ob of Canaan,) appears to us something like seeing "far into the millstone." Notwithstanding this, enough has been brought forward by Mr. Deane, to lead us to regard his book as another illustration of the propriety of Stillingfleet's remark, that there are as "manifest proofs of the undoubted truth and certainty of the history recorded by Moses as can be given concerning any thing which we yield the primest assent unto." The productions of the classical ages—the traditions of the Pagan nations, in various particulars, remarkably synchronize with the narrative of the Hebrew writer. The illustrations of the Mosaic narrative of the primal state and fall of man, which we have noticed, must be regarded as important collateral evidences to the credibility of the Pentateuch. That the idea of his primeval happiness, entertained among the Pagans, did not emanate from the Hebrew Records, is evident, if we consider the situation of the nations in which the traditions are found, and the impossibility of their ever having had any connexion with the people of Israel. The con-

nexion of the Israelites with the Egyptians might probably introduce those relics of a purer faith which are found blended with their ancient idolatry. At the time when famine prevailed in Canaan, Abraham emigrated to the fertile plains of Egypt, and was hospitably received by the reigning monarch. Joseph was made vizier by one of the Pharaohs, and his influence and station would be instrumental in preserving the Noachite theology. Moses was learned in all the wisdom of the Egyptians, and it is improbable to suppose that no communication of those divine truths with which he was acquainted, would be made by him in return.

The case, however, with reference to the Hindoos, Goths, and Americans, was very different; removed at such a distance from Judea, they could have no acquaintance with the favoured people, and no access to their records. "We must therefore conclude, that whatever their popular belief might be, it descended to them not through the medium of Jewish antiquities, but down the stream of an universal and uninterrupted tradition." The immediate posterity of the Noachidæ would be well acquainted with the circumstances of their progenitors' fall, and the truths derived from the Noachic family would be carried to their various settlements. Thus we conceive that the ancestors of mankind—the Japhetian race of men, migrating to the northern regions of Asia, and passing westward through the Caucasus into the European continent, the descendants of Shem, peopling the hallowed scenes of their forefathers' innocence; the Cushites wandering to the borders of the Erythrean and the banks of the Indus, carried to the places of their dispersion, and transmitted

to their posterity accounts of the events of the antediluvian age. These would be perpetuated in traditionary story, though becoming corrupted and obscured in the course of their transmission, and thus remain as lamps, emitting a feeble and sickly illumination, amid the darkness which, in the course of ages, threw its awful shades over the world.

We cannot close this article, without adverting to the hope, widely diffused among the heathen, of the redemption of mankind by the intervention of a powerful deliverer. The ancient pagan mythology abounds with traces of an incarnate god victorious, and a serpent vanquished; and must we not find the original of this in the primeval promise, that the "seed of the woman" should "bruise the serpent's head?" Apollo slays Python—Hercules the dragon of the Hesperides—Thor kills the serpent in the sea—and Creeshna is victorious over Caliza. The "heel" of the deliverer, according to the promise, was, however, to be "bruised" in the conflict; and the heathen beheld his redeeming hero by the dim light of his tradition, wounded and torn in his tremendous struggle. Apollo is doomed to "depart out of the world" for his conquest.—"Thor," says the Edda, "beats down the great serpent to the earth, but recoiling back, falls dead," after the contest—and Creeshna is represented upon some Hindoo bas-reliefs, encircled with the horrid folds of Caliza, who is actually biting his heel! There is a Mexican painting, 74 of the Borgian collection, which exhibits a similar representation—a figure thrusts a sword into a dragon's head, who has bitten off his foot at the heel! It is easy to perceive the reference of these desperate combats—the truth concealed under this

mass of fiction, is, undoubtedly that, which was preserved uncorrupted among the Jews, by repeated communications from heaven, that God should be "manifest in the flesh," that "through death, he might destroy him that had the power of death, that is, the devil." Almost all the nations of the ancient world seem to have entertained an expectation of this sort; hence the Annus Maximus of the Egyptians—the testimonies of Tacitus and Suetonius—the visit of the magi to Bethlehem—and the oracles of the sybils:

Καὶ τὸν ἄν' ἡελίῳ πέμψει Θεὸς
βασιλῆα,
"Ὅς πᾶσαν γαίαν πᾶσαι πολέμοιο
κακοίῳ.

"God from the solar orb a king shall send,
And bid the wasted world her warfare end."

Thus sweet to the oppressed heart, and heavily burdened conscience of man, was the hope of deliverance from the miseries he had entailed, communicated at his expulsion from his paradise—this was preserved by tradition among his descendants, and was carried by them to their most remote and far-distant settlements, literally accomplishing the words of dying Jacob, if we may so interpret them.

"The sceptre shall not depart from Judah,
Nor a ruler from between his feet,
Until Shiloh be come;
And to him (shall be) the expectation
of the nations."*

Other doctrines, however, of

* This is the sense assigned to the latter clause in the Syriac; in the Sept. καὶ αὐτὸς προσδοκία ἐσθλῶν, "and he shall be the desire of the Gentiles;" in the Vulg. et ipse erit expectatio gentium, "and he shall be the expectation of the nations;" and in the Spanish, y él será la expectacion de las gentes.

Scripture, besides those we have reviewed, were taught the heathen, by the "still, small," and in many respects, widely erring voice of tradition. An idea prevailed throughout the east, and was widely diffused among the northern nations, that the earth would be eventually given up to the violence of the elements, and the existing system of nature terminated by a conflagration. Burnet, in his "Theory," notices the prevalence of this extraordinary tradition, which seems to have had its origin in Chaldea. The Platonists, Pythagoreans, Epicureans, and Stoics, looked forward to the destruction of the world by fire; hence Seneca observes, that a "time will come, when the world, ripe for renovation, shall be wrapped in flames, when the constellations shall dash together, and when the whole universe, plunged in one common fire, shall be consumed to ashes." Lucan and Seneca the tragedian, inculcate a similar sentiment; and to the same effect are the well known lines of Ovid. (*Metam. lib. 1.*) In the Gothic mythology we trace the same dogma, which is thus poetically expressed in the *Voluspa*, which we cite, from Bartholin's translation: "The black prince of the Genii of Fire issues forth from the south, surrounded by flames: the swords of the gods beam forth rays like the sun. The rocks are shaken, and fall to pieces. Men tread in crowds the path of death. The heaven is split asunder.

"The sun is darkened: the sea overwhelms the earth: the shining stars vanish out of heaven: the fire furiously rages: the ages draw to an end: the flame ascending, licks the vault of heaven."

How remarkably coincident are the Gothic mythologists with the Greeks, and Orientals, and the

writers of sacred writ. It is singular, that the northern poets connected the destruction of the world with a dracontic combat; the ocean swells; the GREAT SERPENT rolls himself furiously in the waters, and lifteth up the sea;" he is, however, conquered in the final conflict. The serpent was supposed to have his residence in the sea, because, as hostile to the human race, to the evil spirit, the deluge was attributed. This idea was common to the eastern, as well as the northern nations; hence the prophet Isaiah tells us, "In that day the Lord, with his sore, and great, and strong sword, shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent; and he shall slay the DRAGON THAT IS IN THE SEA," xxvii. 1. With a dracontic combat, and the coincidence is curious, the consummation is connected in Scripture. "And there was war in heaven; Michael and his angels fought against the dragon: and the dragon fought, and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world."

Did our limits allow, we should like to endeavour to ascertain what amount of knowledge respecting the future, mankind may be supposed to have possessed previous to the dispersion. The antediluvian history is silent as to any announcement having been made of a future conflagration; but a fact is related by Jude which indicates this to have been the case. From his epistle we learn that Enoch was a prophet of the Adamic church; and that he anticipated the final consummation of the redeeming scheme, when the Lord shall come "with ten thousand of his saints

to execute judgment." It is, we think, fairly presumable from this, that distinct communications respecting the final period were made to the antediluvians; and one of the national traditions of the Jews is strikingly confirmatory of it. Josephus tells us of the descendants of Seth, of whom Enoch was one that "having received a prophecy from Adam, that there would be a destruction of the universe, both by the rage of fire, and by the violence and multitude of waters, they made two pillars," &c. Supposing this to have been the case, that such prophecy did exist,—it escaped the waters of the deluge in the family of Noah—and gave rise to the heathen dogma, so analogous to the Christian, which floated down the stream of time in successive ages, became incorporated with the mythologies and philosophy of the East, and found its way to the shores of the Baltic, and even to "*ultima Thule*."

We have contemplated these traditions of the heathen, and we are not aware that we are in error, in the same light, and with similar feelings, to those which would be excited by a survey of the ruins of Thebes, of Memphis, or of Palmyra. A melancholy look might be cast over the fallen temple, the shattered column, and the broken shrine, covered with the incrustations of time, deformed by the hand of the spoiler, and mixed up with the Arabian's tent, and the temporary hut of some desert wanderer; but we should see a grandeur and a majesty about the mighty wreck, which would testify that these were the cities that existed, the pride and glory of the ages that are gone: in like manner, the traditions of the Pagan world, amid the crudities with which they have been corrupted by a mythological fancy, still ex-

hibit a likeness, faint and defaced indeed, to primeval truth as recorded in the Scripture oracles, and thus certify to us, with no unimpressive voice, that those oracles are faithful and authentic records.

A Demonstration of the True and Eternal Divinity of our Lord Jesus Christ, in opposition to the Attacks of the present Age. By Dionysius van de Wynpersse, D.D. late Professor of Philosophy, Mathematics, and Astronomy at Leyden. Translated from the Dutch. A new Edition, with an Introduction, and an Appendix, containing Notes and Illustrations, by William Lindsay Alexander, M.A.

AT a time when fresh eclat is given to Socinianism, by its own zealous abettors on the one hand, and by the furious clamours of rash, imprudent, and narrow-minded advocates of orthodoxy on the other, it must be truly gratifying to every sober and cordial friend of evangelical truth, to find that works are issuing from the press, the direct tendency of which is to arrest the progress of error, and elucidate and defend "the faith once delivered to the saints." That which we have here the pleasure of introducing to the notice of our readers, must already, to many of them, in so far as the former edition is concerned, be in some measure known, from the highly commendatory terms in which it is referred to by Dr. Smith, both in his work on the Messiah, and in his Four Discourses. Yet we should rather judge that this is the whole extent in which it is known to most; there being reason to believe that very few copies were struck off, and of late it has been very rarely that a copy could be met with.

The work was originally printed in Dutch, in which language it was composed by the author, Dr. Wynpersse, late Professor of Philosophy, Mathematics, and Astro-

nomny, at the University of Leyden, as an essay for a prize, offered by a Society at the Hague, for the defence of the doctrines of revelation against the innovations of rationalism. This society, which took its rise in the deliberations of the Synod assembled at Dort, in 1785, has been very useful in obstructing, by means of its various publications, the progress of infidel opinions in the Dutch church. Soon after the publication of the Essay, it was translated into English, by the late Mr. Hall, of Amsterdam, and published in London in 1794. It is written in an excellent spirit, exhibits great candour and fairness, and the arguments are worthy of the all-important subject which they are employed to support.

The author sets out with a statement of the fact, that both in early and modern times persons have been found who denied the supreme Deity of the Lord Jesus Christ, and assigns the principal causes which have operated to produce such a denial, especially in the present day. These are a want of scripture knowledge, indulgence in a spirit of adventurous speculation, superficial views of the nature of God's moral government, a disposition to treat divine subjects with levity, and the libertinism which has to such an awful extent followed in the train of French infidelity. After showing that the subject is to be decided solely by a dispassionate and unprejudiced appeal to the divine testimony, as contained in the Holy Scriptures, Dr. W. proceeds to consider the divine names given to our Saviour; his divine attributes, such as Eternity, Omnipresence, Almighty Power, and Supreme Authority; his divine works; the divine honours paid to him; his own avowed or admitted claims, on the ground of which

avowal or admission he was condemned for blasphemy; the ascription to him of the most stupendous work of human salvation; the nature of his death as a satisfaction for sin; the relations in which he stands to his church; his incomparable superiority to every other ambassador of God; the facts that he is the Spirit of ancient prophecy, and the power of the Gospel; the circumstances connected with his coming to judgment; the idolatry which, with few exceptions, is chargeable on the Christian Church, if he be not God; the inexpiable nature of the crime of rejecting him, &c.

In treating on these interesting topics, the author shows, in a very satisfactory manner, that the doctrine in question does not depend on one or two texts that may be of improper and doubtful significance.

"It is not like any great and disputable point between the Church of Rome and Protestants; which, on the one side, is founded on a single word of Jesus, which, doubtless, is infallible; but against the literal meaning of which a great number of reasons may be adduced, both from nature and Scripture. On the contrary, the doctrine of Christ's eternal divinity is founded on a vast number of scripture texts—texts which support one another by a variety of phrases; by the different lights in which the doctrine is represented, by a particular emphasis of expression, not consisting barely in vague allusions and distant comparisons, but in direct and positive assertions; and which, by doctrines, rules of duty, incitements, warnings, and consolations, direct our religious esteem, abjection, prayers, gratitude, and hope to Christ. In a word, it is founded on the entire connection, the whole contents, and great aim of the doctrine of salvation, and particularly as it is contained in the New Testament."

The present edition of this valuable work, for which we are indebted to the Rev. W. L. Alexander, M.A. Classical Tutor of Blackburn Academy, is enriched with a spirited introduction on the importance of the subject, as the

grand leading doctrine of the Christian religion; and an Appendix of considerable length, containing Notes and Illustrations, in which the respected Editor displays great critical acumen, much sound discrimination, and convincing force of argument. We hail, with confident anticipa-

tions of future efficiency as an author, this successful effort which he has made in defence of the truth, and wait with impatience for his "Translation from the German of the Elementary Hebrew Grammar of Dr. Gesenius," which he has announced as preparing for publication.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Outcast, a Story of the Modern Reformation, in 2 vols. Dublin, Curry and Co. London, Hurst, Chance, and Co. 1830.

THE propriety of employing novel writing as a vehicle of religious instruction, is a subject on which diversified opinions have been entertained. But if we may judge from the multifarious works of this character, which issue from the modern press, we may suppose that the public voice has decided the question in the affirmative. For our own parts we must confess, that our principal objection to such publications (an objection which applies to every kind of novel reading) arises from the fact, that after the young people of our families have been fully supplied with these lighter productions, we have thought we could discover in them an indisposition toward the graver works, from which only solid attainments can be derived. If, however, our young people must be smiled and wooed into any thing like attention to religious subjects, if they must have religious novels, let them be such as this. We suspect that the author of these volumes is young, but he is very far from being ignorant. He writes well, and supplies his reader with considerable information. These little volumes are especially adapted to two classes of persons, to Roman Catholics, who begin to see the errors of their profession, but are still spell-bound by the prejudices of their childhood, prejudices from which, as this writer shows, even the infidelity which their religion often begets, does not completely emancipate them; and also to Protestants who wish not for

a caricature, but a picture of Roman Catholicism, especially as existing domestically amongst the middle classes in Ireland. The author evidently knows the people of whom he writes, and does not wish to misrepresent them. In our boyish days, when for many an hour we have stood, and gazed, and wondered in the Roman Catholic chapel of our native city, we should have greatly prized the information contained in the following passages, an information which forcibly reminded us of scenes once familiar, but long since forgotten.

"The altar signifies Mount Calvary, upon which Christ was crucified. Upon the altar is laid a white cloth, which represents the sheets that were wrapt about our Saviour's body. Upon this cloth in the middle of the altar is laid a small square marble slab, which represents the tomb-stone, which was put upon Christ's sepulchre. There is another small white cloth laid upon this, and the chalice upon that. The chalice is covered with a small silver plate, and then there is a fine white cloth put over all. Perhaps you do not know that the lighted candles represent the joy of Christians at their redemption; they also represent the light of faith, although by the way the sun in the heavens would represent it better.

"We now come to the priests' vestments:—You must recollect that the priest in saying mass represents the person of Christ, and the mass itself represents his passion, and therefore the priest puts on these vestments to represent those, with which Christ was ignominiously clothed at the time of his passion. Thus, for instance, the amice represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid him prophecy who it was

that struck him. The Alb represents the white garment with which he was vested by Herod. The girdle or cords, the maniple and stole—one of which, a long bandage, is put round the back of the neck, and comes round and crosses to the breast, and then goes behind the back at each side, where it is made fast, about as thick as your little finger, with tassels at the ends; the maniple is primed upon the left arm, a little above the wrist—these all represent the cords and bands with which Christ was bound. The chasuble, or outward vestment, represents the purple garment with which he was clothed as a mock king. On the back of this there is a large cross, representing that which Christ bore upon his shoulders. Further, the priest's tonsure or crown, whenever he wears it, is to represent the crown of thorns which Christ wore."—Vol. I. pp. 140—2.

The clerks, we are told, "are mostly little boys, and always unpaid. The clerk's duty is to answer the priest when he repeats the Latin of the mass, which it is not therefore necessary that he should understand; to ring the bell when the people should kneel down, also at the sanctus, and at the elevation, at which time the clerk takes hold of the priest's vestment, and keeps it from the ground while he kneels. He also gives the priest wine out of a little bottle, and water out of a small jug, when he is going to consecrate. It is also his duty to remove the mass-book after the epistle, to the other side of the altar, in order to read the gospel of the day, which removal of the book, be it remembered, as I believe few Roman Catholics know it, represents the passing from the old law to the new." p. 143.

We hope a call for a second edition will give the author an opportunity of revising and perfecting his work. In that case, we would advise him to expunge or alter an ambiguous passage in vol. i. p. 111, which seems to deny the natural, as well as the moral ability of man to do good. We would also advise him, if he sees fit to insert the sophistical arguments of Rousseau, not to leave them unanswered.

The History of Mary Prince, a Slave, related by herself. To which is added the Narrative of Asa Asa, a captured African. 8vo. pp. 44.

AUTHENTIC and affecting narratives of the disgusting and brutal character of Colonial Slavery, and of the hor-

rible enormities committed in the African Slave Trade, as still carried on by some of the nations on the Continent of Europe. These narratives are edited and authenticated by Thomas Pringle, Esq. the esteemed Secretary of the Society for the Abolition of Slavery, and published on his sole responsibility.

The Reception of the Gospel and a Conversation becoming it. A Farewell Sermon preached in the Scotch Church, Chadwell Street, Nov. 28, 1830. By the Rev. Walter Ross Taylor, A.M. 8vo. pp. 35. Hamilton.

A faithful and spirit-stirring discourse, and calculated to be eminently useful.

Grace and Love beyond Gifts: opened in a Sermon before the Lord Mayor of the City of London. 1653. By the Rev. William Bridge. 12mo. pp. 56. Seeleys.

AN excellent and timely reprint of a valuable discourse by one of our old Non-conformist Divines, who died at Yarmouth, in 1670.

Practical Remarks on the Book of Exodus, adapted for Family Worship. By the Author of Practical Remarks on the Book of Genesis. Dublin: Currys. 8vo. cloth.

THIS volume is a continuation of the former on the book of Genesis, and contains an evangelical running commentary, together with an appropriate hymn and prayer on the successive chapters of the inspired book.

We cordially recommend these "Remarks" and "Prayers" to those who require such assistance in domestic worship, assured that when rightly used, they will greatly promote the edification of the family circle.

The Test of Truth. 12mo. Seeleys.

THE infidel dogma, that "Ridicule is the test of truth," has been long and justly exploded. The anonymous and sensible author of this volume recommends a much more rational and successful test. He submits the test

of experience. "The God who answers prayer let Him be God," and His word shall be *the truth*—"Ask and it shall be given you," is a maxim of the Bible. This maxim is first considered simply as a saying of a wise and benevolent man who lived some centuries ago, and is proved to be a very rational saying, and one that can be easily put to the test: it is next viewed in connexion with the book in which it is found; and the truth and authority of the Bible are staked on the fulfilment or unfulfilment of the promise which the maxim contains.

The reasonings of the author are ingenious and conclusive, and are written in a style at once clear and forcible.

The second part of the volume is one occupied with a detail of the powers of thought and feeling through which the author passed in his conversion from infidelity to a cordial belief in the truth of Christianity, and affords a striking illustration of the truth of some of the principles advanced in the more argumentative part of the work.

We think the author speaks rather too disparagingly of the external evidences of Christianity; but can cheerfully recommend the volume as very suitable for those who are sceptically inclined, but are still desirous of ascertaining whether or not Christianity be true, and the Bible the word of the living God.

The entire Works of the Rev. Robert Hall, A.M. with a Brief Memoir of his Life, and a Critical Estimate of his Character and Writings. Published under the superintendence of Olinthus Gregory, LL.D. F.R.A.S. Holdsworth and Ball. Vol. I. pp. 524. 8vo.

WE insert the title of this first volume of an elegant edition of the entire works of that holy and incomparable man, Mr. Hall, not as a matter of criticism, but of information.

Our readers will generally regard the eulogium that Dr. Parr pronounced upon him, not as the exaggerations of an ardent friend, but as the judgment of a competent critic.

"Mr. Hall, like Bishop Taylor, has the eloquence of an orator, the fancy of a poet, the acuteness of a school-

man, the profoundness of a philosopher, and the piety of a saint."

To all, therefore, who can afford to enrich their libraries with his "entire works," this edition will be most acceptable, which will include the whole of his published works, theological, controversial, political, literary, and miscellaneous, together with at least two volumes of original sermons and letters from his own pen, and the faithful and collated notes of various friends. These will be comprised in six volumes. The first volume contains his eight celebrated discourses, three circular letters, and an admirable sermon from his own pen, not before published, on *the substitution of the innocent for the guilty*.

When the series is completed, the whole will furnish an interesting subject for a lengthened Review.

No Fiction: a Narrative, founded on recent and interesting Facts. By Andrew Reed. Eighth Edition. 12mo. pp. 427. Westley and Davis.

WE have much pleasure in introducing, in its present form, to our readers, a work which, from the well-known character of its talented author, its own intrinsic merit, the widely extended circulation which it has already obtained, and the intense degree of interest which it has excited, needs no commendation of ours to procure for it admission into circles in which it may not at present be found. It cannot but prove an invaluable gift to young men rising into life.

The Life and Diary of the Rev. Ebenezer Erskine, A.M. of Stirling, Father of the Secession Church. To which is prefixed, a Memoir of his Father, the Rev. Henry Erskine, A.M. of Chirnside. By Donald Frazer, Minister of the United Associate Congregation, Kennoway, Fifeshire. 8vo. pp. 543. Hamilton and Co.

THIS is altogether a very interesting volume. The preliminary memoir acquaints us with many important particulars relative to the persecuting times in which the subject of it lived, who was not only honoured to give birth to the Father of the Secession

Church, but to be the spiritual parent of the holy and useful Thomas Boston, of Etterick. Among those distinguished men who have made a noble stand for divine truth against prevailing errors, and given a direction to public sentiment and feeling in the great concerns of religion, the principal subject of the present volume is entitled to a prominent place. It is interesting to trace, not merely the operation of his influence on the state of religion in Scotland, and the great good that has been effected by a race of excellent evangelical ministers who have followed in the train of those who were associated with him in his remonstrances against defections from the purity of gospel doctrine, but also the striking indications which he gave of his own personal acquaintance with the power of religion, the various exercises of soul to which he was subjected, his trials and successes in the ministry, and the numerous and important practical lessons which are taught by his life.

The volume is ably written, and cannot fail to instruct and edify the pious mind, while it supplies many important data relative to the history of the times, and especially of the Secession Church.

Two Letters, with a Postscript, addressed to the Rev. E. Henderson, D.D Theological Tutor of High-bury College, on the Relation of Baptism to Christian Missions, &c. By George Newbury, Independent Minister, Burnham, Bucks, and Author of the Family Baptist. 8vo. pp. 48. Westley and Davis.

The subject discussed in these letters is one which now begins to attract considerable attention among Pædobaptists; and we are deeply convinced, that it involves not only the grand principle on which infant baptism is founded, but also the question at issue between such as advocate the spirituality of the kingdom of Christ, and those who are content with a national or general profession of religion. We cannot enter on the argument at present, but expect soon to have an opportunity of going into it at some length. The remarks of Mr. Newbury deserve to be perused by all who

study the subject, and, we doubt not, will be duly appreciated by all who have read his able Treatise on Baptism, which was reviewed in our Magazine for July, 1830.

The Spiritual Empire of Jesus Christ, contrasted with the Kingdoms of this World. The Substance of an Introductory Discourse, delivered at the Ordination of the Rev. B. Ash, at East Retford, Notts, April 6th, 1831. By W. Moorhouse. pp. 32. Rotherham.

In this discourse the kingdom of Christ and the kingdoms of this world are shown to be essentially different in their origin; their general aspect and designs; in their laws, maxims, and administrations; in their officers and administrators; in the means of their support and defence; in their subjects; in their honours, rewards, and punishments; and in their extent and duration. It contains a number of well-timed remarks, and will, we hope, be perused by many who did not enjoy the privilege of hearing it delivered.

LITERARY INTELLIGENCE.

JUST PUBLISHED.

Three Hundred Hymns on select Texts of Scripture, adapted to Public Worship. By James Small, late Tutor at the Western Theological Academy, and Author of Sermons to Young People, &c.

Lectures on the Book of Jonah. By the Rev. Geo. Young, of Whitchy. Second Edition.

Planta's New Picture of Paris, 16th Edition, enlarged and improved, embellished with maps and numerous views of public buildings.

Brief Memorials of William Hurn, late Minister at the Chapel, Woodbridge, and formerly Vicar of Døbenham, Suffolk. By Esther Cooke and Ellen Ronse. The profits to be given to the London and Baptist Missionary Societies.

IN THE PRESS.

Holdsworth and Ball have in the press a volume of Sermons, by the late Dr. Payson, of Portland, United States.

Eternity Realized; or, a Guide to the Thoughtful. By R. Philip.

The Holy City of Benares will be illustrated in a Series of beautifully finished Plates, delineating the most striking objects to be found in this extensive and distinguished seat of Hindoo Learning.

The whole executed by James Prinsep, Esq. during his Ten Years' official Residence in Benares.

The Rev. Wm. Liddiard, Author of the "Legend of Einsidlie," is about to publish a Tour in Switzerland, in one vol. 8vo. interspersed with Poetry connected with the various Scenes for which this beautiful Country is so pre-eminent.

Captain Head is now preparing a Series of Views to illustrate the very interesting Scenery met with in the Overland Journey from Europe to India, by way of the Red Sea, through Egypt, &c. with Plans and accurate Maps of the various Routes; Descriptions of the Scenery, and useful Information for the guidance of future Travellers.

Communion with God; or, a Guide to the Devotional. 2nd edition.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

DECLARATION OF THE CONGREGATIONAL BOARD ON THE CONSTITUTION OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At the meeting of the Board of Congregational Ministers residing in and about London, specially summoned to express the attachment of the Board to the original constitution of the British and Foreign Bible Society, held at the Congregational Library, on Tuesday, July 19, 1831; it was resolved to make the following declaration of their sentiments.

We, the Members of the Board of Congregational Ministers in London and its Vicinity deem it a duty, in the present crisis of the affairs of the British and Foreign Bible Society, to give a public expression of our opinion respecting it. In thus publishing our views, we desire "to speak the truth in love" on a great question, which deeply affects the interests, and threatens the existence of one of the most valuable Institutions of our country and our age.

It has always appeared to us, that the principle on which the Bible Society was founded, was so well understood as to be scarcely capable of misconstruction, and to be so happily chosen as to combine the advantages of simplicity and of force. While the professors of Christianity are divided into sections, arising, not merely from their different localities, but from their different views both of doctrine and of discipline, this Institution availed itself of common ground, in which all persons willing to co-operate in the circulation of the holy Scriptures might beneficially act, in dispersing through the world that volume, "which maketh wise to salvation, through faith that is in Christ Jesus." It was, therefore, with equal grief and surprise, that we found some persons, whose motives we do not pretend to judge, and whose right to act for themselves we have no wish to dispute, attempting to introduce a doctrinal test, founded upon

a principle, which, if followed out to its legitimate consequences, must annihilate this vast system of benevolence.

Reluctant as we are to employ the names by which different classes of those who "profess and call themselves Christians" are distinguished; we find ourselves compelled, on the present occasion to declare, that we are as much opposed to *Socinian* doctrines as any of those, whose attempts to alter the constitution of the Bible Society we now endeavour to withstand. The proper Deity of Christ—his atoning sacrifice for sin—and the personality and influences of the Holy Spirit, we regard as the characteristic glory of the Gospel. But while we deeply regret, that any who avow their belief in the holy Scriptures should reject truths which appear to us essential to salvation, we do not feel that any sanction is given to their errors, by their being allowed to unite in a Society, the object of which is not to explain the Scriptures, but simply to circulate them. Nor have we seen, during the twenty-seven years in which this co-operation has been admitted, any practical proofs of its evil effects; for, amid the mass of solid benefits which the Bible Society has conferred on the world, the cases which have been adduced in support of the proposed alteration, seem to us trifles greatly exaggerated, not flowing necessarily from the system, but from accidental circumstances, and to be such as zealous partizans may always be able to find when they have an object to accomplish.

We, therefore, thus publicly avow our unshaken adherence to the original constitution of the British and Foreign Bible Society; and we embrace this opportunity of declaring, that, in taking our share in its operations, in connexion with other bodies of professed Christians, we express no opinion concerning the doctrine or discipline of any. May the proceedings of the Society ever be under the divine

guidance! and may the Holy Spirit, whose influences are promised "to lead into all truth," accompany the perusal of the written word, wherever circulated, with his efficient benediction!

Signed in the name and on the behalf of the Board of Congregational Ministers.

ROBERT WINTER, D.D. Chairman.
THOMAS HARPER, Secretary.

HEREFORDSHIRE ASSOCIATION.

The half-yearly Meeting of the Association of the Herefordshire Independent Churches, was held at the Rev. James Bidlake's Meeting-house, Ludlow, on Tuesday and Wednesday, the 14th and 15th of June, 1831.

On Tuesday evening, a public Meeting was held, in furtherance of the objects of the London Missionary Society, Rev. James Bidlake in the chair; when addresses were delivered by the Rev. Messrs. Rees, of Huntingdon; Davies, of Hereford; Lewis of Pembridge; Borley, of Sutton; Chapman, of Bromyard; Elborough, of Leominster; and Lewis, (Baptist Minister) of Tenbury. Mr. Harding, of Ludlow, moved one of the Resolutions.

On Wednesday morning, a sermon was preached by the Rev. James Elborough, of Leominster, and the devotional services were conducted by the Rev. Messrs. Borley, of Sutton, and Lewis, of Pembridge. After the morning sermon, the Lord's Supper was administered, when the Rev. Thomas Rees, of Huntington, presided. In the afternoon the business of the Association was transacted by the ministers and delegates, and the Rev. C. N. Davies, the Secretary, was requested to correspond with the Committee of the Congregational Union, on the subject of their recent communication. In the evening, a sermon was preached by the Rev. C. N. Davies, of Hereford. The Rev. Messrs. Rees and Bidlake conducted the devotional services.

It is agreed that the next Meeting of the Association shall be held (D.V.) at Bromyard, some time in the month of June.

DURHAM AND NORTHUMBERLAND ASSOCIATION.

The Annual Meeting of the Durham and Northumberland Association of Ministers and Churches was held at South Shields, on Tuesday, the 14th of June, 1831. The business of the Association occupied the greater part of the day. In the evening the Rev. Greville Ewing, of Glasgow, preached in the Independent Chapel. The following ministers, connected with the Association, took a part in the proceedings of the day. Messrs. Stratten, Watkinson, Stowell, Gibbs, Nicol, Ferguson, Froggatt, Blair, Anderson, and Matheson. Delegates from several of the churches were also present to assist in the deliberations of the meeting.

The Report, which was read by the Secretary, and approved of, stated, in substance, that *three ministers* had been admitted into the Association during the year, that *two new churches* of the Congregational order had been formed, and that the Ministers and Home Missionaries connected with the Association preached in *forty-six* villages in the counties of Durham and Northumberland. The Report also stated that the Home Missionary Society had lately sent a Missionary to a populous colliery district in the county of Durham, where he was now labouring with encouraging prospects. Assistance had been given by the Association to a sister church in difficulties, and to the Home Missionary Society, in aid of its important objects.

The business of the meeting concluded under a deep impression of the necessity of increased exertions in attempting to evangelize the destitute parts of the two northern counties. And that this could only be effectually done by the voluntary exertions of those who had consistent views of the nature of Christ's kingdom. The machinery of state religion had been in operation for nearly three centuries, and it had entirely failed; for had it not been for the exertions of Christians of other denominations, persevered in amidst opposition, calumny, and reproach, the counties of Durham and Northumberland would have been at this moment a moral wilderness, with little more than the name of Christian. This has always

been the case when human governments and human authority usurped the power which belongs to Christ; when the will of patrons, and not the choice of the people, appointed teachers of religion, and when *compulsory support* was demanded from all sects, to preserve and aggrandize *one* sect, which formed the minority of Christian worshippers, instead of leaving each denomination to support the Gospel according to the laws of Christ's kingdom.

CONGREGATIONAL COLLECTIONS FOR THE DISTRESSED IRISH.

We insert the following collections made by our churches in the metropolis, on behalf of the distressed Irish, in addition to those which appeared in our last, and shall be happy to complete the list in our next.

Rose Lane	T. Williams	£15	5	0
Greenwich	W. Chapman	23	15	0
Ratcliff	T. Vautin	4	13	0
Old Gravel Lane,	E. Miller	6	1	7
Islington	J. Yockney	100	0	0
Hoxton Chapel			36	2
Homerton	Dr. Smith	16	17	3
Robert Street	W. B. Leach	33	12	2
Little Chapel Str.	J. Robinson	21	0	0

COLLEGIATE INSTITUTIONS.

HOMERTON COLLEGE.—DEATH OF MR. CONDER.

On Thursday, June 30, was holden the hundred and first anniversary-meeting of this Institution; William Hale, Esq. the Treasurer, and the Rev. Dr. Winter, being successively the Chairmen. The Students had been previously examined in private, by the strictest process, in Latin, Greek, and Hebrew learning; and the Report presented this day by the Rev. Joseph Berry, declared the evidences of diligence and attainment, under the tuition of the Resident Tutor, the Rev. D. G. Bishop, to be highly satisfactory; particularly with respect to the analysis and the synthesis of words, the affinity of the Latin Language with the Greek, particles, supposed synonymes, ellipses, idioms, prosody and verse, and the rational mode of comparing languages and translating from one to another.

The examination in Divinity was conducted publicly, in the manner which was thought best adapted to elicit the knowledge, recollection, and judgment of the Students, and their ability for extemporary expression. It was continued till the demands of time, conjoined with

the announcement of a solemnly affecting occurrence, compelled a cessation. The ministers and other gentlemen present, were pleased to express their satisfaction in terms of encouragement, and which demand peculiar gratitude to the Father of mercies, especially from one who has now entered upon the thirty-second year of his official service in this Academical Institution, favoured with unabated health and love for labour, and while he has seen four highly respected Colleagues successively taken from his side by death or affliction. Two foreign ministers, who were present, the Rev. B. Creux, of the Canton of Vand, and the Rev. Nathaniel Hewit, D. D. of Bridgeport, Connecticut, in addition to their general expression of satisfaction, thought fit to signify their opinion that, judging from the apparent results, the kind and mode of Theological Instruction would not suffer by a comparison with those enjoyed in the Colleges of Switzerland and of the United States. At the invitation of the Chairman, Dr. Hewit delivered a deeply impressive exhortation to the Students; then, unexpectedly, and with a peculiarly solemn and awakening effect, turned his address to the Divinity Tutor, and concluded with prayer for the greatest blessings from the Spirit of Grace.

During the examination, intelligence was brought to the College-Hall of the death of Mr. Thomas Conder, the venerable Secretary to the Homerton College Society and the Congregational Fund Board. He had been in London, and transacting business, though labouring under indisposition, the preceding day. On this forenoon, finding himself unable to attend the meeting, he selected the papers and directed their arrangement for its order of proceedings. About noon, alarming symptoms became urgent; and in two hours he expired, tranquilly signifying his reliance on the Divine Redeemer. Mr. Conder was in the eighty-first year of his age.

HIGHBURY COLLEGE.

The Annual Meeting of the Subscribers to Highbury College was held on Wednesday evening, July 6th, in the large hall of the Congregational Library, near Finsbury Circus:—Thomas Wilson, Esq. in the Chair. After prayer by the Rev. Dr. Cope, of Wakefield, the Report was read by the Rev. Dr. Henderson, and gave an account of *thirteen* Students, who during the past year have left the College, and are now labouring in various stations of usefulness.

The following is the Report, furnished by the Gentlemen appointed to conduct the examination of the Students:

"The Examination of the Students of

Highbury College took place on the 5th and 6th of July. The Classical Examination occupied the whole of the first day. Passages from Virgil, Horace, the *Collectanea Minora*, Homer, Thucydides, and Demosthenes, were selected at the pleasure of the Chairman.

"On the Second day the Students were examined in Hebrew, Chaldee, and Syriac. The Theological examination embraced Biblical Criticism; the Christian Evidences; the Pastoral Character and duties, with various other subjects of a general and miscellaneous nature. The whole of the examination was conducted without specific preparation on the part of the students, and was strictly *extempore*.

G. REDFORD, { Chairman in the Classical & Theological Department.

W. GREENFIELD, { Chairman in the Department of Oriental Languages.

The Meeting, which was more numerous attended than usual, was addressed by the Rev. George Clayton, the Rev. Drs. Morrison and Cope, J. Arundel, R. Halley, and the Treasurer. In consequence of the numerous applications which the Committee have received, the College will be full after the present vacation, and a larger income will be required to meet the increased expenditure.

WESTERN ACADEMY, EXETER.

The students of this institution underwent their annual examination, in the presence of several ministers and friends, on Tuesday, the 28th of June. At the classical examination, the Rev. R. Keynes, of Blandford, presided; the Rev. J. Bristow, of Exeter, in the other departments of study. The following testimony, which was agreed to by all the gentlemen who were present, will express the result:

"We, who have attended this anniversary, beg to express our most unqualified satisfaction in the results of a very minute and rigid examination of the students, in Hebrew, Physics, Logic, Belles Lettres, Moral Philosophy, the Latin and Greek Classics, and Theology; and a high degree of gratification from the proficiency of the students, and the degree of ability and diligence exemplified in the various departments of this Institution."

On the following day, a considerable number of the friends and subscribers convened at the Academy House, to transact the general business of the Institution. In the evening, the senior student (Mr. Gregory) delivered a discourse "on Providence," in Castle Street Chapel, after which a public meeting was held. Several ministers addressed the

meeting in strains of congratulation and encouragement. All appeared to be delighted with the proceedings of the day, and gratified by the proofs of public confidence, which had been afforded to the Institution, and the divine benediction, which appeared to rest upon its operations.

THE BLACKBURN ACADEMY.

The anniversary of this important Institution was held in Blackburn, Lancashire, on June 22d and 23d. The students were strictly examined, at pleasure, in the Latin *Delectus*, Quintus Curtius, Cæsar, and Horace; in the Greek *Delectus*, Lucian, Anacreon, and Zenophon's *Memorabilia*; and in 1 Samuel, in Hebrew. They also were minutely examined in Rhetoric, on the subject of Metaphorical Language; in Natural Philosophy and Astronomy; and in Theology, on the Evidences of Christianity, especially those arising from miracles and experimental testimony. The following was the report submitted to the General Committee:

"That the Committee of Examination, having very carefully examined the several classes of the students, in the various studies pursued during the past year, have great pleasure in reporting their perfect satisfaction with the general diligence and ability of the students, displayed during almost the whole examination, and in testifying the unwearied and most efficient fidelity of the tutors, constantly developed in every department, to the high gratification of all present.

J. CLUNIE, LL.D.

Chairman of Committee of Examination."

CONGREGATIONAL SCHOOL, LEWISHAM, KENT.

The anniversary of this institution was held on Tuesday, the 28th of June, 1831. The examination of the pupils was conducted by the Rev. Robert Halley, Classical Tutor of Highbury College, and the Rev. Joseph Turnbull, A.B. of Bromley, Kent.

The classes read in Ballantyne's Introduction, Eutropius, Cæsar, Horace, and Homer, and worked various questions and problems in the elements of Arithmetic, in the new method of concise calculations, in vulgar and decimal fractions, in algebraic equations, and in plane and solid geometry. The senior pupil, Robert Lemon Hall, afterward delivered an address on the subject of Chemical Science, accompanied by some pleasing experiments, and the whole was concluded with the recital of the first debate in the House of Commons on the Reform Bill. The meeting closed with

the distribution of various prizes to the most meritorious pupils, and with a suitable address to the school and to the company, followed by prayer and the doxology.

We cannot too strongly press on the attention of Ministers and Members of the Congregational order, the duty of supporting so meritorious an Institution as the Congregational School. We doubt not that had they been present to witness the scene above mentioned, they would take every convenient opportunity of recommending this sacred and benevolent object to the patronage of their friends, as we are assured they would be disposed to afford it their own individual aid.

R. H.

J. T.

NEW CHAPELS OPENED.

Independent Chapel, Torquay, South Devon.—On the 3d of June, 1830, the foundation-stone of a new chapel was laid at Torquay, by Admiral R. H. Pearson, and an address delivered on the occasion by the Rev. Thos. Stenner, to a large concourse of people: many neighbouring ministers were also present.

On the 21st of last month (June, 1831) the chapel was opened for divine worship, when the Rev. R. Hartley, commenced the interesting services with reading and prayer, and the Rev. George Payne, D.D. addressed the people from Exod. xx. latter part of the 24th verse. In the afternoon the Rev. Thos. Collett introduced the service with reading and prayer, and the Rev. Samuel Nicholson preached from Psalm lxxxvii. 5, 6., and in the evening the introductory service was assigned to the Rev. T. Stenner, after which the Rev. H. J. Roper delivered a discourse from Rev. iii. 7.

The Rev. Messrs. N. Hellings, R. Gill, H. Watts, W. B. Clulow, T. Gibson, R. Clapson, W. Field, W. Wreyford, S. Glyde, — Miles, and others took part in the services of the day. The attendance was large: the discourses appropriate, solemn and impressive, and the season was evidently blessed with testimonies of the divine approbation.

The chapel, which is of Gothic architecture, including a spacious vestry, &c. measures 35 feet by 57 within; the attendance on the preaching of the word is very respectable. Torquay

has long been celebrated for the rich and picturesque scenery of its neighbourhood, and the salubrity of its air, and is resorted to by persons from all parts of the kingdom, labouring under affections of the chest and lungs. A commodious and comfortable place of worship is now raised, in which such, as well as the inhabitants of the town, can be better accommodated, and where the Gospel is now stately and faithfully preached by a resident minister.

Wycliffe Chapel, St. Vincent Street, Commercial Road, London.

—This new place of worship, erected for the better accommodation of the church and congregation under the pastoral care of the Rev. Andrew Reed, was opened on Tuesday, June 21st, when two sermons were preached to numerous and respectable assemblies, that in the morning by the Rev. Dr. Fletcher, from 2 Thess. iii. 1, and in the evening by the Rev. J. Leifchild, from Phil. ii. 16; the Rev. G. Collison read the first prayer, and the Rev. Messrs. Vaughan, Harper, and Arundel took other parts in the devotional services. In the afternoon Mr. Reed met a large company of friends at the school-room adjoining the old chapel, St. George's in the East, where a dinner was provided. After dinner, the Rev. A. Reed remarked that the circumstances of that day had not been occasioned by any wish for a change, or a desire to occupy a larger or a better place, but through sheer necessity. For the last eight or ten years, the church had formed one half of the congregation, which was rather an extraordinary proportion, indeed a fifth, or a fourth, were considered large proportions. The people then wanted room, and had wanted room for years. This was provided in the new place, while the poor, and the children of the poor, had also a considerable part allotted for their accommodation. The Rev. Gentleman concluded by commending the zeal of his congregation, and the liberality of his friends, which he trusted would not abate. There was no intention of shutting up the old place, and he should hail it as a happy day if he saw it occupied by an eminent and useful minister. The new chapel is built after the model of the Wesleyan chapel in Great Queen Street; it is 95 feet in length and 65 in breadth,

and will seat 1,000 persons comfortably, being about 200 more than the old place would accommodate. It cost upwards of £5,000, of which about £2,000 has been collected.

ORDINATIONS, SETTLEMENTS, &c.

April 20th, Mr. James Drummond, who had studied for the Christian Ministry at the University, and at the Theological Academy, Glasgow, was ordained over the Independent Church, at Chigwell Row, Essex. Rev. D. Smith, of Brentwood, read appropriate Scriptures, and supplicated the divine blessing. The Rev. H. F. Burder, D.D. stated with simplicity and perspicuity his views of a gospel church. The questions were asked, and the ordination prayer offered by the Rev. John Arundel. An excellent charge was delivered by the Rev. John Campbell, of the Tabernacle, which has been since published in *The British Preacher*. And the Rev. Dr. J. P. Smith suitably addressed the

people. We understand that the young minister has entered on his labours under the fairest prospects of harmony and usefulness.

The Rev. S. Blair, late Minister of the Congregational Church at Guisborough, Yorkshire, was inducted to the Congregational Chapel, South Shields, on Wednesday, the 15th of June. The Rev. T. Watkinson, of Monkwearmouth, after singing a hymn, read the Scriptures, and offered up prayer; the Rev. W.H. Stowel, of North Shields, delivered the discourse on the nature of a Christian church, after which he asked the questions, usual on such occasions, of the minister and church respecting the call and acceptance of the same; the Rev. R. Gibbs, of Darlington, offered the designation prayer; the Rev. T. Stratton, of Sunderland, delivered a discourse to the minister; and in the evening, the Rev. J. Matheson, of Durham, addressed the church and congregation.

MISCELLANEOUS INTELLIGENCE.

CONTROVERSY IN THE BRITISH AND FOREIGN BIBLE SOCIETY.

"The Dissenting Brethren," as we will for once, at least, venture to call them, who meet at No. 32, Sackville Street, have at length put forth their long promised circular, with a list of their Provisional Committee.

Circular, addressed to the Members of the British and Foreign Bible Society, and of the various Auxiliary and Branch Societies, and Bible Associations, by a Provisional Committee, formed on the 20th May, 1831, at 32, Sackville Street, London.

We, the undersigned Members and Friends of the British and Foreign Bible Society, having maturely considered the result of the recent proceedings of the anniversary meeting of the Society in London, feel the conclusion to be painfully forced upon us, that the union of the members of that Institution is interpreted, not to be a religious and Christian union, but that those who, by the general consent of Christians, have been accounted to hold fundamental and vital error, are expressly intended

to be included in it. To such an union, in the Bible Society, we feel a conscientious objection, and we earnestly entreat all our Christian brethren who love the Lord Jesus Christ in sincerity, and are zealous for his honour, to co-operate with us in endeavouring to obtain the termination of it. The nature of our object will be best explained by the resolutions that we have passed, and which we beg leave to submit to you, not in any degree in the spirit of dictation, but merely as explanatory of our own views: to these resolutions we earnestly request your serious and deep consideration, in the spirit of prayer.

In using the words Holy Trinity, we do not desire to bind any person to the approbation of the words of human creeds: we use the term simply, because it has for ages been adopted, by the common consent of the church of Christ, to designate the scriptural doctrine of three co-equal and co-eternal persons in one Godhead.

1st, Resolved, That we, whose names are undersigned, do form a Provisional Committee, with power to add to our number, for the purpose of uniting in such measures as may induce the British

and Foreign Bible Society to re-consider the decision of the late Anniversary General Meeting of that Institution, and to bring about a separation in point of membership from those who do not acknowledge the scriptural doctrine of the Holy Trinity.

2d. Resolved, That a Society, whose object is to circulate the pure word of God, and upon which devolves the responsibility of preparing and issuing new translations of it, must be considered decidedly a religious Society, and ought pre-eminently to be conducted on scriptural principles.

3d. Resolved, That considering the British and Foreign Bible Society to be an Institution of the character above described, it is our opinion that those who do not acknowledge the scriptural doctrine of the Holy Trinity cannot consistently be admitted members of the Society.

4th. Resolved, That we, therefore, pledge ourselves to use all Christian means in our power to have the British and Foreign Bible Society firmly established upon the above principles.

5th. Resolved, That entertaining the most friendly feeling towards the Society, we invite the co-operation of any members of Auxiliary Societies, Associations, and other individuals, of every Christian denomination, who acquiesce in the principle declared in the foregoing resolutions; and we solicit the communication of their sentiments on the subject.

6th. Resolved, That we have no intention of recommending that any test should be put *individually* to persons proposing to become members of the British and Foreign Bible Society, or that any questions whatever should be asked of them; it being pre-supposed that such persons are acquainted with the rules of the Society which they intend to support.

7th. Resolved, That we learn with unfeigned grief that an erroneous impression has been extensively made and received, that we contemplate a dissolution of the connexion which has hitherto subsisted, in the Bible Society, between the members of the Established Church and those of Dissenting denominations of Christians. We therefore feel called upon distinctly to deny any such intention; and to declare, unequivocally and affectionately, that it is our earnest desire to bind together persons of all denominations, who acknowledge the scriptural doctrine of the Holy Trinity.

8th. Resolved, That it is our opinion that all persons, without distinction, should be permitted to purchase Bibles

and Testaments upon equal terms, according to the amount of their respective contributions; but that no contribution or subscription should constitute membership, except in accordance with the first and third resolutions.

Lord Viscount Lorton, Lord Viscount Mandeville, Mr. W. Adeney, Rev. N. Armstrong, A.B., Capt. J. W. Bazalgette, R.N., Rev. H. H. Beamish, A.B., H. Blackburn, Esq., Lieut. J. F. Browne, R.N., Mr. R. G. Burrows, Mr. H. C. Christian, Major J. M. Close, R.A., Rev. J. Davis, A.B., H. Drummond, Esq., Mr. Dudgeon, Rev. F. Ellaby, A.M., Capt. R. J. Elliott, R.N., Mr. F. V. Elmer, the Hon. T. Erskine, Mr. Ferguson, G. Finch, Esq., W. M. Forster, Esq., J. H. Frere, Esq., Capt. G. C. Gambier, R.N., J. E. Gordon, Esq., M.P., Mr. J. Graham, W. Grane, Esq., A. Haldane, Esq., Capt. F. E. V. Harcourt, R.N., Rev. J. Hatchard, M.A., Rev. C. S. Hawtrey, A.M., Mr. R. Heslop, Rev. H. Hinxman, Rev. Dr. J. T. Holloway, Capt. G. Hope, R.N., Rev. J. Hopwood, Rev. W. Howless, Rev. J. H. Keane, L.D.S., D. Ker, Esq., J. Labouchere, Esq. Col. R. J. Latter, Lieut. Col. H. Le Blanc, W. Leach, Esq., Rev. J. Lockhart, A.M., Rev. J. H. M. Luxmore, A.M., W. Malton, Esq., Capt. the Hon. J. A. Maude, R.N., Rev. H. McNeile, A.M., T. Meux, Esq., Rev. H. Melvill, M.A., Capt. C. Mortlock, Rev. G. Mutter, A.M., Mr. Napier, Lieut-Gen. C. Neville, R.A., Col. Newberry, Mr. W. Newman, Mr. J. Nisbet, Mr. H. Nutting, M. Parker, Esq., M.D., Capt. Peavor, D. Pennant, Esq., Rev. G. W. Philips, Col. Phipps, T. P. Platt, Esq., F.A.S., Rev. G. Platt, A.M., R. Purves, Esq., Rev. J. Rees, A. Rennie, Esq., J. S. Reynolds, Esq., Lieut. W. G. Rhind, R.N., Mr. W. Sandison, J. Scott, Esq., Rev. J. Simoga, A.M., J. M. Strachan, Esq., Hon. J. J. Strutt, Rev. A. S. Thelwall, A.M., Mr. W. Underwood, Mr. G. F. Uring.

To this circular is appended the following letter:—

“Committee Room, 32, Sackville Street,
12th July, 1831.

“Gentlemen,—In transmitting the foregoing Circular, addressed to the Members and Friends of the British and Foreign Bible Society, I am instructed by the Provisional Committee, to request that you will take an early opportunity of bringing the subject to which it refers under the deliberate consideration of the Committee of the ———.

“The Provisional Committee have deemed it expedient to forward the annexed Resolutions, without any length-

ened remarks; conceiving that the principle therein advocated, commends itself to every man's conscience in the sight of God: (2 Cor. iv. 2.) It may be briefly summed up in the declaration that it is not lawful 'to do evil that good may come;' (Rom. iii. 8.) nor to omit doing good, lest evil should come. Any union between Believers and Infidels, in Scriptural things, is unscriptural, and therefore evil: (2 Cor. vi. 15.) consequently, it cannot be lawful for professed believers to unite with unbelievers in a religious work, even for the circulation of the Word of God; nor to omit breaking off that union, though such an act might seem to impede that circulation. Viewed in this light, the path of duty appears equally simple, safe, and scriptural.

"Under this conviction, the Provisional Committee would earnestly recommend to all the Members of the British and Foreign Bible Society, and of its various Auxiliary and Branch Societies, to adopt measures founded upon the principles set forth in the annexed Resolutions, and to remonstrate with the Parent Institution, in order to obtain such a revision of the laws of the Society as may effectually place it upon a truly Scriptural and Christian basis.

"Commending the cause of truth to the prayers of all real Christians, and with an earnest desire that all our proceedings may be conducted in the spirit of power, of love, and of a sound mind, (2 Tim. i. 7.)

"I beg to subscribe myself, Gentlemen, your faithful and obedient humble servant,

"G. W. PHILIPS, *Sec. pro tem.*
"To the Secretaries of the ——— &c."

We insert this document on various accounts, and we are sure that whatever effect the reading of their Resolutions, may produce, the list of the members of their Provisional Committee will excite much interest amongst our readers, to mark who are included and who are happily wanting there. Much as we may honour the piety of the lords and gentlemen, who thus stand forth as the champions of orthodox opinions, we can truly say, that had we been called upon to nominate men who, for their sound learning, accurate theological opinions, sober and well disciplined minds, should be set "for the defence of the truth," not one of those names would have occurred to us.

Let our readers glance through the list, and they will not find one minister, who belongs to the Presbyterian, Congregational, Baptist, or Wesleyan denominations. And if they observe the names of the twenty Episcopalian clergymen

it contains, they will rejoice to find that not one of those who appear "as pillars" of evangelical truth in that communion, are amongst them. Neither does the name of the Rev. *Edward Irving* appear! why this important omission? Has his zeal grown cold—has he forsaken the camp?—or has the resolution of the General Assembly of the Church of Scotland led some of the submissive sons of Established churches in Sackville Street to abandon their *quondam* friend and advocate! Still this movement of these Lords and Gentlemen is sufficiently important to require the utmost vigilance. The ramifications of this "root of bitterness" are very numerous, and will doubtless, spring up and "trouble many" a useful auxiliary, which, till the appearance of this baneful weed, was bearing "much fruit"—unless the friends of the original constitution of the Society are found at their posts, and are prompt in the discharge of their duty.

We therefore publish some additional resolutions which have come to our hands, and shall be happy if these examples encourage others to do likewise.

At a Meeting of the Select Committee of the Somerset Auxiliary Bible Society, called for the purpose of taking into consideration, the propriety of expressing its sentiments on the Questions which at present agitate the British and Foreign Bible Society,

It was resolved,—1st. That the British and Foreign Bible Society, through the blessing of Divine Providence, has been productive of results direct and collateral, which have been beneficial to an extent surpassing all previous and present calculation, and that the principle from which, under the blessing of God, these beneficial results have proceeded, has been that of admitting the co-operation of all classes, without reference to religious or civil distinctions, and that this has been recognised as the distinguishing feature of the Society from its formation; that to infer a limitation in the composition of the Society, from any term in the IXth rule, for the appointment of the Parent Committee, would be to draw an inference opposed to the obvious tenor and object of the rule itself.

2d. That the diffusion of the Holy Scriptures, being the sole and exclusive object of the Bible Society, and a willingness to assist in that diffusion the sole and entire character recognised in its members, no principle is compromised by the admission of parties of various sentiments, no error is thereby countenanced or connived at, nor has any practical in-

convenience of any moment been experienced in consequence of such admission—it would therefore be inexpedient and unjust, and savour of persecution towards those who have hitherto been assisting in the diffusion of the Holy Scriptures upon the original principles of the Society, to prevent them from continuing to participate in the beneficial results of that diffusion.

3d. That the introduction of any test or other procedure into the Society formally bringing the personal sentiments of its members into cognizance, would obviously have the effect of making the remaining members responsible for remaining errors, and that the uncalled for and unwarrantable introduction of a change immediately destructive of the essential principles of the Society, and almost necessarily in the issue, destructive of its existence, would involve a responsibility which this Committee would not venture to encounter.

4th. That the preceding resolutions having been carried with one dissenting voice, and entered in the minute book of the Committee, be extracted and printed, and a copy communicated to the Parent Committee, and to the several Sub-Committees of the Auxiliary Society.

Signed,

T. T. Biddulph, <i>Chairman,</i>	
J. W. Middleton,	W. P. Pinchard,
T. Luke,	R. Ball, Jun.
J. Buck,	J. Bunter,
W. Heudeboureck,	R. Winton.
J. A. Stephenson,	} <i>Secretaries.</i>
Thos. Goulding,	
Jno. Young,	

At a Meeting of the Committee of the Leeds Auxiliary Bible Society, on Monday, July 11th, 1831, specially convened to consider, and record their opinions upon some questions which affect the constitution and practice of the British and Foreign Bible Society; T. S. B. Reade Esq. in the chair. It was unanimously Resolved,

1. That this Committee learns with regret that the British and Foreign Bible Society, after a year of extraordinary success, has been agitated in its annual meeting by the proposal of measures which would change its character, and in our opinion, materially impair its usefulness, if they should not endanger its very existence.

2. That the simple and comprehensive nature of its constitution, against which one of these measures is directed, has been, next to the object itself, the strongest recommendation of the Society to persons of various communions, who, without the sacrifice of any principle,

can here meet on common ground, and unite to perform a work which they all approve.

3. That while it is not to be presumed that any human institution should exist and operate for any given period, however limited, without some marks of imperfection, and some measure of evil attending its progress, and mingling with the good which it effects;—this Committee is persuaded that the evil has been so minute, when compared with the amount of good, which, for nearly *thirty years*, the British and Foreign Bible Society has been accomplishing, as not at all to justify the charges which have been brought against its constitution and original principles, but, on the contrary, to prove the prudence and sagacity of the fathers and founders of the Society, and to entitle them to the admiration and gratitude of this and succeeding generations.

4. That in the opinion of this Committee, the alterations suggested, both as it regards the introduction of a doctrinal Test, and the employment of oral prayer in the public meetings of the Society, instead of effecting a reform, would occasion its dismemberment, if not dissolution;—and as the Society has never proposed to itself the advocacy of any distinctive opinions, but was formed for the simple and exclusive purpose of “encouraging a wider circulation of the Holy Scriptures without note or comment,” this Committee does most seriously deprecate the imposition of any test upon doctrinal and disputed topics, as well as of any formula which might alienate those who have hitherto joined to advance its sole and glorious object.

5. That this Committee is further of opinion that the carrying of the measures in question, could neither settle the boundaries of the Society, nor ensure its peace; since the allowance of one such test, would be the pretext and precedent of others, and the exclusion of some on the ground of doctrinal opinions, however erroneous, would lead to and justify the separation of others for moral delinquency, and thus establish an inquisitorial jurisdiction at once unnecessary, and in the highest degree obnoxious.

6. That as we never regarded our union in this Society, as vouching for, and sanctioning the opinions of those whom it associates; so it appears to us, that had any such condition of membership been insisted on, it would have presented an insurmountable obstacle to the formation of the British and Foreign Bible Society, and prevented all the good it has been honoured of God to effect, both at home and abroad.

7. That for these, and other weighty considerations, this Committee most cordially approves the decision of the Parent Society, at its last Annual Meeting, upon the measure then proposed; would respectfully urge its unflinching adherence to those principles which have hitherto been acted upon with so much benefit to mankind, and renew its assurance of continued attachment and co-operation.

8. That these Resolutions be signed by the Gentlemen now present, and forwarded to the Committee of the Parent Society.

T. S. B. Reade, *Chairman*.
M. Jackson, } *Secretaries*.
T. Scales, }

W. Hey,	J. P. Garlick
J. Clapham,	E. Baines, Jun.
R. W. Hamilton,	J. Kendall,
J. Fawcett,	S. G. Fenton,
C. Dove,	J. H. Riddale,
J. P. Clapham,	J. Wyld,
W. Harding,	E. Wilkinson.
W. Osburn, Jun.	J. Atkinson, Jun.
R. Jowitt,	

P.S. Though we were not present at the Meeting of the Committee, on Monday last, yet because we fully coincide in the Resolutions which were then adopted, we are solicitous to affix our signatures to them, in testimony of our decided adherence to the constitution of principles of the British and Foreign Bible Society:

J. Hardy, *President*.
J. Dickinson, J. Musgrave.
W. Perfect, W. Nicholson,
J. Jones, J. Horsfall,
O. Brooke, J. Cawood,
E. Parsons, J. Williamson, M.D.

At a Meeting of the Committee of the Rotherham Auxiliary Bible Society specially convened, the following resolutions were unanimously adopted:

That the Committee cordially approve the constitution of the British and Foreign Bible Society, as originally established, rejoice in the success with which it has pleased Almighty God to crown its exertions, and pledge themselves to its continued support.

That this Committee contemplate with deep regret the attempts now making to violate the harmony of its proceedings by the introduction of any test calculated to diminish its pecuniary resources, or to exclude any class of its subscribers.

(Signed)

H. Walker, *Chairman*.
H. S. Milner, LL.D. *Rector of Thryberg*.
J. Lowe, *Vicar of Wentworth*.
J. Lowe, jun. *Perpet. Curate of Swinton*.
C. Perrot, *Independent Minister*.

W. Vever, } *Wesleyan Ministers*.
R. Hayes, }
A. Crawshaw,
Thos. Law,
J. Aldred,
R. Rhodes,
T. Bagshaw,
J. Oxley, } *Secretaries*.
J. Beatson, }

We particularly rejoice in the course adopted by the Shropshire Auxiliary Society, who at their last Annual Meeting, July 7th, held at Shrewsbury, unanimously resolved:

"That in the opinion of this meeting, the comprehensive principle of the British and Foreign Bible Society has always formed one of its distinguishing excellencies, and, under the special blessing of Almighty God, has very eminently contributed to its extensive prosperity and usefulness, and seems calculated to secure its perpetuity.

"That this meeting deeply regrets the interruption which has been given to the harmony of that invaluable Institution, by attempts to establish a religious test determining the qualification for membership, and it deprecates the adoption of any such change in the laws of the Society as would prevent the co-operation of any persons who may be disposed to forward its all important object."

Where the advocates of the simple principles of the Society are not in sufficient strength to secure the majority in any Committee, we recommend them to act as was recently done in the case of the Bloomsbury Auxiliary Committee, in which a resolution requesting that the Committee of the Parent Society would call a special General Meeting to reconsider the question, having been carried by 9 members to 7; the dissentients forwarded the following protest to the Parent Committee:

Dissent of Committee Members of the Bloomsbury Society.

1, Queen Square, 4th July, 1831.

The undersigned Members of the Committee of the Bloomsbury and South Pancras Auxiliary Bible Society, who were present when the Resolution was adopted containing a recommendation to the Parent Committee to take measures for excluding all who do not acknowledge a belief in the Holy Trinity from being members of the Bible Society, feel it right, on account of the great importance of the question itself, as well as with a view to the Committee of the Parent Society being correctly informed of the real opinions of this Auxiliary Committee,

to state the grounds on which they dissent from such Resolution:

1st. Because, they think that the proposed alteration in the constitution of the British and Foreign Society, is entirely uncalled for by any principles of duty, or any considerations of expediency.

2nd. Because they consider that if the recommendation contained in the resolution adopted by this Auxiliary Committee were carried into effect, it would amount to a direct violation of that compact subsisting among the Members of the Bible Society, which recognizes no other basis of union than the acknowledgment of the divine authority of the Holy Scriptures, and would infallibly produce the most mischievous consequences on the welfare and prosperity of the Society.

(Signed) Robt. Winter, D.D. *Chairman*.
J. R. Clark, *Secretary*.
Thos. Leonard.
A. Bowden.
John Palmer Parken.
J. Comfield.
J. G. Puckett.

To the Committee of the British and Foreign Bible Society.

As we intend to review in an early number the pamphlets which have appeared on this question, we shall not now enter upon the argument, but venture to give a word of admonition to those who so zealously assail the impugnors of the doctrine of the Trinity. Let them take heed how by these means they increase the notoriety of a party which is happily unknown to the great body of this nation, for then the seductiveness of error may lead many astray from the truth as it is in Jesus, whose minds are now at rest, and they will receive that recompence for persecuting *Socinianism* which some have painfully perceived is the reward of prosecuting *Deism*,—an alarming increase of the mischief they wished to put down.

As we are anxious at all times faithfully to state facts, we cheerfully publish the following letter, with only this remark, that our information was derived from a quarter on which we supposed we could fully depend.

To the Editors.—Gentlemen, The account of the transactions of the Committee of the Derbyshire Auxiliary Bible Society, printed in your last number, is inaccurate in two or three particulars. As I am sure you will be happy to correct any mistake into which you have been led, I beg leave to inform you, that though the meeting of the Committee held June 9th, was not special, yet the summonses by which it was convened, an-

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nounced, that the Resolution of the Parent Society, respecting Mr. Gordon's motion, would be brought forward. Both the Secretaries of the Society were present at that meeting.—And the counter-protest was not drawn up, or signed while the Committee was sitting.

I am,
Derby, Your humble servant,
July 1st, 1831. J. GAWTHORN.

ADDRESS OF THE CONVOCATION OF THE CLERGY.

The Convocation of the Clergy which assembled as usual at the meeting of a new Parliament, arrived at St. James's Palace, on Wednesday, June 29th, in grand procession, from the the Jerusalem Chamber, for the purpose of presenting an address to His Majesty. The procession was preceded by the Apparitor-General, in his robes, bearing the silver mace, followed by the Archbishop of Canterbury, the Bishops of London, Winchester, Bristol, Bangor, and Landaff; the Dean of Christchurch, the Dean of Chichester, Dr. Richards, the Rev. Mr. Lendon, Dr. Doyley, the Rev. Sir Herbert Oakeley, the Rev. H. Barton, Archdeacon Hollingworth, Dr. Kenney, the Dean of Norwich, and the Archdeacon of Barnstable. All the Prelates wore their convocation robes.

In ordinary times such matters pass off amongst the other ceremonials of state, and neither demand or deserve any particular notice.

At the present juncture, however, our readers will do well to observe what the constitutional representatives of the endowed church think it prudent to tell their Sovereign, and also to ponder the dignified and cautious reply which our beloved king returned to them, with the very intelligible reproof which they received for invoking the secular arm to aid them in the defence of the Christian faith.

The members having been introduced by the lords in waiting, Dr. Howley, the Archbishop of Canterbury, read the following address:

"To the King's Most Excellent Majesty.

"Most gracious Sovereign,—We, your Majesty's dutiful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, in convocation assembled, most humbly entreat your Majesty to accept our assurances of sincere affection and loyalty.

"It has been the wisdom of our sovereigns, and of those more particularly of your Majesty's illustrious house, to secure to their subjects the inestimable blessings of sound doctrine, and the regular ministrations of religion, by affording their special protection and countenance

3 X

to the Established Church. In this faithful attention to the charge committed to Christian kings by Divine Providence, your Majesty has adopted the principles of your ancestors, and acted on their example,—a consideration which, in this season of danger and difficulty, tends much to our encouragement and comfort. Yet, Sir, we must not conceal that we are not altogether free from anxiety. Since last we had the honour of addressing your Majesty, the tranquillity of the country has been partially disturbed by a spirit of violence, which prevailed for a time over the moral restraints essential to the well-being of society, and which, though now providentially quieted, may again be called into action. Among the means of averting such a calamity, your Majesty will unquestionably look to the professional exertions of the clergy. We trust, Sir, that, taken as a body, with reasonable allowance for human infirmity, we cannot be justly accused of inattention to our sacred duties; and we humbly venture to promise, that, with the blessing of God on our resolutions, no supineness or negligence on our part, no want of moderation, or zeal, or disinterestedness, shall obstruct the success of our pastoral cares and labours.

“But we humbly represent to your Majesty, that the exertions of the ministers of the church, however assiduous or able, must fall in too many instances of their full effect, while the truths of Divine Revelation are publicly held up to derision by professed teachers of impiety, and writings, replete with sedition and blasphemy, are extensively circulated, in open defiance of the law. We do not object to the fullest discussion of religious subjects, or the freest animadversion on the church or its ministers, where either may seem in fault. Even when the intention is hostile, the result may be the elucidation of truth, or the removal of blemishes or defects. But, Sir, no excuse can be offered for a course of proceeding, which poisons the morals of the young, and emboldens the ignorant to scoff at their Creator, and reject the instruction which would render them happy in themselves and estimable and useful in society.

“At the same time we beg leave to assure your Majesty, that in every disadvantage we may have to encounter, we shall find an additional incitement to the diligent use of the means which the mercy of God has placed in our hands, for the benefit of our fellow-creatures. To the mischievous delusions of infidelity and immorality on the one hand, and enthusiasm and superstition on the other, we shall persevere in opposing the doc-

trines and precepts of the Gospel: And while, in humble reliance on aid from above, we inculcate the necessity of personal holiness, and cheerful obedience to the laws, we shall never cease to pray, that your Majesty may long continue to reign, beloved at home, and respected abroad, in peace, prosperity, and honour.”

The King's Answer.

“My Lords, and the rest of the Clergy.—I thank you for your loyal and dutiful address.

“Deeply sensible of the necessity of ensuring to my subjects the blessings of a pure religion, my constant care will be directed to the support of the Established Church in all its just rights and privileges.

“I rely with confidence on the moderation, zeal, and disinterestedness of its ministers in the performance of the important duties assigned to them; and I receive with the highest satisfaction your assurances that, not objecting to the utmost freedom in the discussion of religious subjects, which can be fairly required for the elucidation of truth; you will persevere in opposing the doctrines and precepts of the Gospel to the delusions of immorality and infidelity on the one hand, and to enthusiasm and superstition on the other.

“A due enforcement of the powers of the law shall not be wanting on my part, whenever it may be required for the protection of the true interests of religion; and to your professional exertions, directed by a just sense of duty, and by the meek spirit of Christian charity, I trust, under the blessings of Divine Providence, for the defeat of all attempts which may be made to pervert the feelings of a moral and religious people, or to shake their belief in those holy truths on which their present and their future happiness equally depend.”

SWISS PERSECUTIONS.

The recent political agitations, which have pervaded several of the Cantons of Switzerland, have been productive of good, both in possession and in prospect. The constituent Committee at Berne, for revising and reforming the political constitution of that, which has always been regarded as the chief Canton, has proclaimed that “RELIGIOUS LIBERTY IS ASSURED.” A little time will show whether the practice accords with the profession. But, in the Canton of Vaud, both the Constituent Committee and a majority of the National Council have declared against liberty, or even toleration to Protestant Dissenters, while Roman Catholics are secured in the privilege of public

worship in certain specified districts. A few weeks before the political movements of December last, a poor and greatly afflicted family, consisting of an aged mother and two daughters, were ordered to leave the Canton in three weeks, by an order of the Council of State, because it "had received information of that family's having become earnest in matters of religion;" for so must I, in fairness, translate the mandate. Let the reader judge for himself.

"Le Conseil d'Etat, s'étant occupé de ce qui a rapport au séjour à Pallezieux de la femme Françoise—Marie Dominique, née Destraz, et de ses deux filles, a décidé, en suite des renseignements parvenus sur l'état de l'exaltation religieuse où s'est jetée cette famille, de la renvoyer du Canton."

The three persons against whom this decree has been fulminated, are a poor native of the Canton, (but she married a Genevese husband,) who has lived 34 years in the parish of Pallezieux, now aged 73, and deprived, by disease and weakness, of the use of her limbs; and her two daughters, of whom the elder only is a Dissenter, aged 40, and very infirm from long illness. They had never held a religious meeting in their cottage.

Magnanimous Council of State!—But we have some reason to hope that this decree was not put into execution.—Notwithstanding these things, the word of the Lord is glorified; and both in and out of the Established Church, religion makes visible progress, and the Dissenters generally attend their worship unmolested.

Several parishes in the Canton of Neuchâtel have shut up prayer meetings, and forbid the holding of any more, under penalty of being turned out of house and home.

After repeated inquiries, and even earnest representations, these excellent sufferers have resolutely declined the receiving of any more succour from the benevolence of British Christians. They say, *It is our duty as individual believers, and as Churches of Christ, to take care of our own poor, and to relieve those who suffer for the cause of truth and holiness; and we will do it.*

This being finally ascertained, we feel it a duty to propose to the Subscribers to the fund, collected some years ago for the relief of the Persecuted Christians in Switzerland, the disposal of the remaining balance (about £30, lying in the Bank—House of Messrs. Hankey,) in the following manner.

Among the Protestants in some parts of the North Eastern Departments of France, there are pious poor families, who endured extreme distress the last

winter, on account of the want of employment, the depression of agriculture, and the general failure of trade. To many of these, relief was refused from the collections of the Protestant Churches, the distribution of which is in the hands of the Elders; and the refusal was well known to be *solely on account of their religion*. In every age and in every country, "they that will live godly in Christ Jesus shall suffer persecution!" and the persecutions of irreligious men holding offices in churches, are often the most piercing and relentless.

We have satisfactory means of searching out of those cases, and of ascertaining the true character and merits of each. If, therefore, within one month from the publication of this proposal in the Evangelical and Congregational Magazines, no objection be raised by a majority of the subscribers to the fund, and signified by letter, with their names, the Committee will feel at liberty to commence its course of investigation for the purpose above mentioned.

On behalf of the Committee, J. P. SMITH.

PROTESTANT DISSENTERS' GRAMMAR SCHOOL MILL HILL, MIDDLESEX.

The Anniversary of this important Institution was held at the School House, on Wednesday, June 22d, which was very numerously attended by a most respectable assembly.

The company began to arrive soon after ten o'clock, and at eleven they assembled in the Chapel, when the business of the day was opened with prayer by the Rev. J. Blackburn, of Pentonville.

The Rev. Dr. Smith presided, and after a few prefatory remarks the recitations commenced, when nineteen of the elder scholars rehearsed, with great propriety, passages distinguished by their classical beauty, selected from the best Greek, Roman, French, and English authors.

After these exercises, Dr. Smith reported the results of the several quarterly examinations, from which it appeared that the Greek and Latin authors which have been studied in the first four classes, are the following:

Class I. Of Æschylus, the Prometheus Vinctus; Euripides, the Alcestis; Aristophanes, the Nubes; Æschines, on the Crown; Thucydides; Juvenal; Livy; Tacitus; the Georgics.

Class II. Sophocles, the Œdipus Tyrannus; Euripides, the Medea; Herodotus; the Æneid; Horace; Cicero.

Class III. Authors in the Second Greek Delectus; Horace.

Class IV. The first Greek Delectus; the Æneid.

The Five Mathematical Classes consist of the same pupils as the first four in the Classical Department. They have proceeded as follows:

Class I. To the Sixth Book of Euclid, Simple and Quadratic Equations, (including both pure and affected Quadratics,) Surds and Impossible Quantities, Arithmetical and Geometrical Progression, &c. Plane Trigonometry.

Class II. To the fourth Book of Euclid. Quadratics.

Class III. Simple Equations.

Class IV. Algebraic Fractions, Greatest Common Measure, &c.

Class V. Algebraic Subtraction.

The latter three Classes are in different parts of Euclid, from Book the Third to the First. They and the junior Pupils have also been constantly taught and exercised in Arithmetic, the use of the Globes, and Geography.

The Doctor then proceeded to distribute the prizes, consisting of elegantly bound and useful books, that had been awarded by the Committee to the best boys of the respective classes, which service he made truly interesting by the variety of learned, pious, and paternal remarks he addressed to the youths who had merited them.

The Rev. John Clayton, Jun. M. A. delivered a short address to the youths and the visitors. The Rev. Wm. Clayton, the Chaplain followed, who bore a very interesting testimony to the general conduct of the pupils.

This service being closed with the doxology, the company retired to the noble Hall of the Institution, where about 300 persons sat down to a handsome cold collation. R. Dawson, Esq. the Chairman, together with Messrs. Telford, Conder, Bennett, G. Clayton, Blackburn, W. Clayton, Piper, and other gentlemen, shortly addressed the company who were impatient to leave the Hall, to wander through the lovely grounds, and enjoy

the diversified and peculiarly beautiful prospect which opens on every side of this lovely spot. Tea was subsequently served, after which the parents and friends gradually retired, with expressions of satisfaction at the engagements of the day.

The following Gentlemen are the resident officers of this valued establishment. Rev. W. Clayton, Chaplain; Rev. H. L. Berry, M. A. First Classical Master; Mr. T. Priestley, Second Classical Master; Mr. J. Munro, Third Master, assisting in Classics and Mathematics; Mr. J. W. Hillyard, B. A., Mathematical Master; Mr. J. Newland, Writing Master.

We cannot but cordially recommend to the patronage of our friends this Institution, and believe, that under the direction of the above Gentlemen, it will be found to combine all the advantages of a public school, with that strict attention to moral and Christian principles, without which, all Grecian and all Roman fame will be delusive and dangerous.

RECENT DEATH.

Died on Lord's day morning, July 25th, 1831, at his house in Islington, the Rev. JOHN GOOD, for many years Pastor of the Church at White Row, Spitalfields.

We believe Mr. Good was first settled as pastor of the church at Pottersbury, Northamptonshire, from whence he removed to White Row in the spring of 1794, to succeed the lamented Mr. Trotman.

Mr. Good continued to discharge the duties of his office until 1827, when the reduced state of the congregation led him to resign his office, and he was succeeded by the Rev. H. Townley, late of Calcutta, the present pastor of that church.

Since that period Mr. Good has lived in retirement, and at length sunk under the infirmities of old age, in the 77th year of his age.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Messrs. J. Hoppus.—T. Milner.—T. P. Ball.—E. Barling.—Robert Halley.—Dr. J. P. Smith.—J. Gawthorn.—Thomas Harper.—Thos. Styles.—Thos. Seales.—Andrew Reed.—P. Cater.—D. Gould. Also from Messrs. A. Allan.—T. Williams.—Omega.

To the Editors.—Allow me to express my high satisfaction with a paper in your *June Magazine*, containing some judicious observations on PRAYER MEETINGS, particularly the RULES on pages, 339, 340; at the same time I beg leave to suggest to the Committee of the *Religious Tract Society*, that they would render an acceptable service to the religious world, by printing the latter (the Rules) with a bold type, on a quarter sheet, to stick up in all vestries, or other places used for Prayer Meetings; and if those who can afford were to frame and glaze it, I conceive (though I am ignorant of the author) that it is well worthy of a golden frame.

Yours, W.T.

We are compelled to postpone the insertion of several interesting articles until our next.